



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

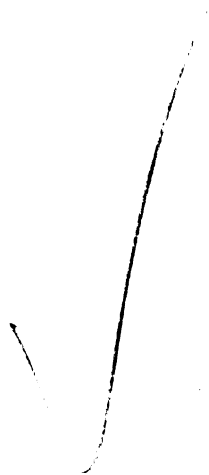
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





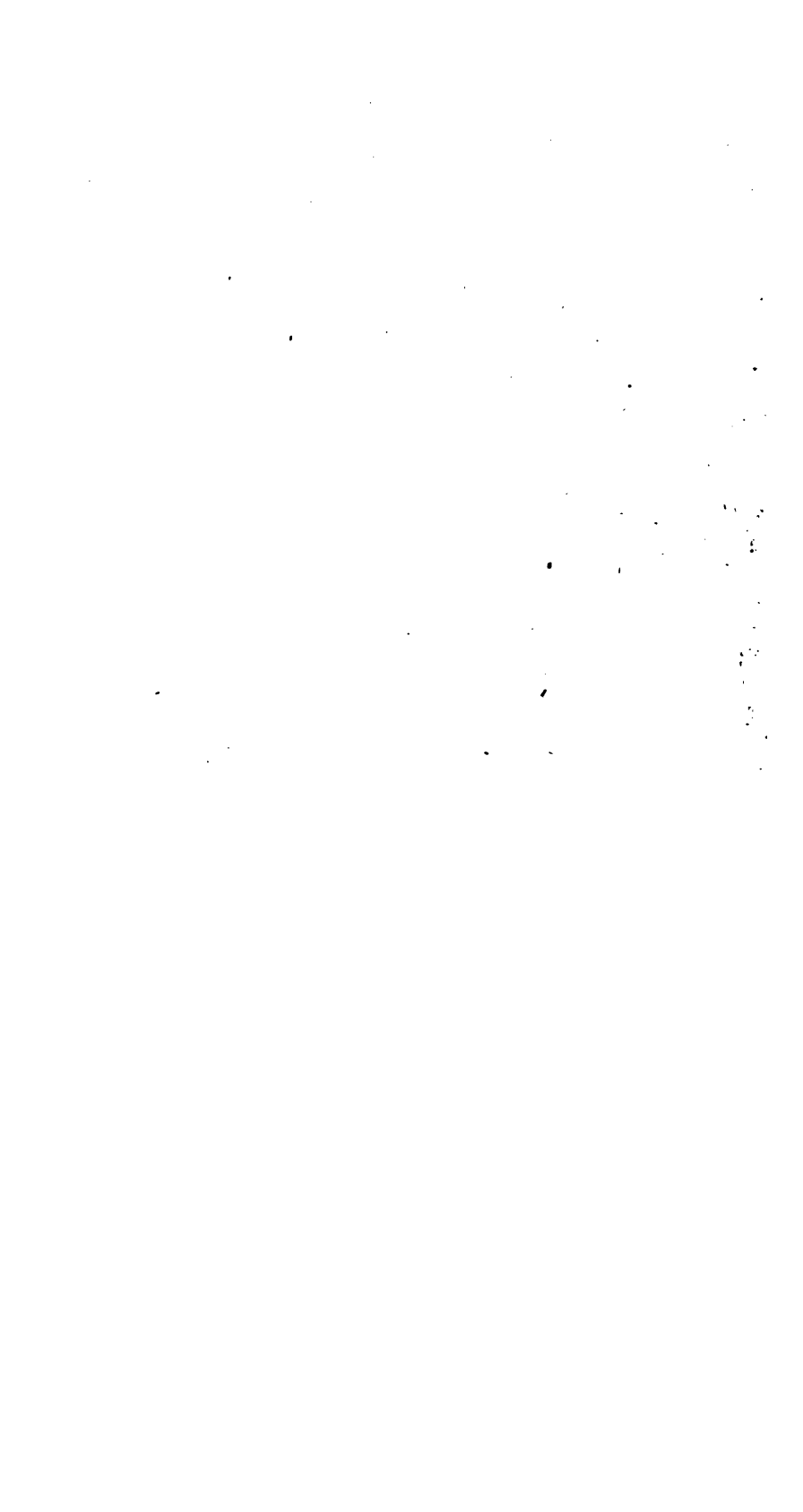


George Sandby

(Knox)

KBC











1

1

1



Temple of Minerva.

**A NEW
COLLECTION
OF
VOYAGES,
DISCOVERIES and TRAVELS:**

**CONTAINING
Whatever is worthy of Notice, in
EUROPE, ASIA,
AFRICA and AMERICA:**

**IN RESPECT TO
The Situation and Extent of Empires, Kingdoms,
and Provinces; their Climates, Soil, Produce, &c.**

**W. L. H.
The Manners and Customs of the several Inhabitants;
their Government, Religion, Arts, Sciences,
Manufactures, and Commerce.**

**The whole consisting of such ENGLISH and FOREIGN Authors
as are in most Esteem; including the Descriptions and Remarks
of some celebrated late Travellers, not to be found in any
other Collection.**

**Illustrated with a Variety of accurate
MAPS, PLANS, and elegant ENGRAVINGS.**

V O L. VI.

L O N D O N:
Printed for J. KNOX, near Southampton-Street,
in the Strand. MDCCLXVII.

ASTOR LIB. (100)
112-100-112
NEW YORK
JAN 10 1961
YRABU

C O N T E N T S

OF THE

S I X T H V O L U M E.

THE Voyage and Travels of Mr. John Thevenot,
from Italy to Constantinople: in which are in-
cluded the Remarks of other Travellers, page 1

Mr. Wood's Journey to Palmyra, or Tedmor in the
Desart, 80

Mr. Wood's Account of the Ruins of Balbec; the
antient Heliopolis, in Cœlofrya, 104

A Description of Judea, or the Holy Land; and
particularly of the City of Jerusalem: collected
from the Writings of Maundrell, Shaw, and other
Travellers, 111

The Travels of Dr. Pococke, through Egypt; with
occasional Extracts from Mr. Norden, 133

Dr. Shaw's Travels through Barbary, 243

A Journey to Mequinez; by Mr. Windus, a Gentle-
man in the Retinue of Charles Stewart, Esq; Am-
bassador to the Emperor of Morocco, 291

Travels into the inland Parts of Africa; by Francis
Moore: including an Account of the Adventures
of

C O N T E N T S.

of Job Ben Solomon, Son of the High-priest of Bundo,	315
The Travels of Sir John Chardin, through Mingrelia and Georgia into Persia,	335
An Account of Indostan; interspersed with the Observations of Sir Thomas Roe, Mr. Holwell, and other Writers,	405
A Journey from St. Peterburg, to Peking; with an Embassy from his Imperial Majesty Peter the First, to Kainhi Emperor of China: By John Bell, Esq;	444

ROYAL
LIBRARY
VINTAGE



A
COLLECTION
OF
VOYAGES AND TRAVELS.

THE
VOYAGE and TRAVELS
OF
MR. JOHN THEVENOT,
From ITALY to CONSTANTINOPLE:
Interspersed with the REMARKS of other
TRAVELLERS.

MR. John Thevenot was of the same family with the famous Melchezidec Thevenot, who published a collection of *voyages*, part originally written, and the rest very accurately translated from other languages, into French; which is the reason they are very often confounded together. The elder Thevenot travelled, indeed, for some time, but never without the limits of Europe; nor did he think any accounts of his voyages worthy the notice of the public. He was library-keeper to Lewis XIV. He died by too great abstinence, which he flattered himself would have cured an ague, on the 29th of October, 1692, in the 71st year of his age.

Our author had, from his very youth, a strong inclination to travel. It was to gratify this inclination

2 THEVENOT'S TRAVELS

tion that he went to Rome, where, meeting accidentally with the celebrated Mr. Herbelot, the most learned man of his age, in every branch of oriental literature, he caught from him so violent a passion for penetrating into whatever was curious or extraordinary in the East, that he resolved to continue his travels to the most distant part thereof. In this he flattered himself with the hopes of having the company of the very judicious person before mentioned; but some family affairs, which required the presence of that learned gentleman, obliged him at that time to return into France. But Mr. Thevenot having made all the necessary preparations for this long expedition, and being encouraged to undertake it by his friend, who promised to join him in the island of Malta, he resolved to proceed in the execution of his design.

Accordingly, on Monday, May 1, 1655, he left Rome, in order to embark at Civita-Vecchia on board the galley commanded by count Gaddi. On June the 2d, he embarked at Civita-Vecchia, and came to an anchor before the port of Messina in Sicily in seven days. It is a safe harbour by nature, and round it are several fair palaces built very uniformly, which form a pleasant prospect.

There are 18 strong castles in it, but four of them only are in the hands of the Spaniards: the Messinese have the rest. The town is very rich, by reason of the great trade in silk driven there. There are no inns for strangers, so that they are obliged to lodge in a wretched tavern by the harbour. All things are cheap; the wines strong, but bad. It is an archiepiscopal see. The Streights are made dangerous by Scilla and Charybdis, though anciently they were much more so than now, because navigation is improved. Scilla is a rock near the castle Scyllio, on the Italian shore. Charybdis is the meeting of two contrary eddies, which by beating and clashing one against another, make a noise like the barking of dogs;

hogs; and by causing vessels to turn round about, suck them down to the bottom: nor is the harbour itself safe from it, for the currents will sometimes carry the ships out into it; and therefore the Messinese have always a number of pilots in readiness to assist vessels in danger.

Sicily is of a triangular form, each angle making a cape, which are now called Difaro, anciently Pelorus; Passaro, anciently Pachinis; and Bocho, heretofore Lilibæum. It is but three miles distant from Italy, being separated from it by a dangerous streight, called, *The Pharo of Messina*. It is the most considerable island of the Mediterranean sea, both for bigness, being 700 miles in compass, and fruitfulness; producing plenty of corn, excellent wines, olives, and other necessities of life, insomuch that it was anciently called one of the granaries of Rome. It contains a great many fair rich towns, but it is much annoyed by the eruptions of mount Gibello, or Ætna, which casts forth abundance of flames, ashes, and torrents of melted matter: it is also much troubled with earthquakes. The king of Spain has always a viceroy there, who has his residence half a year at Palermo, and the rest at Messina. The Sicilians are revengeful, haughty, and jealous; especially of the French, whom they suspect not to have forgotten the Sicilian Vespers: and for that reason always wear their daggers by their side, even in their shops and work-houses. From Messina he coasted along by Syracuse, now corruptly called Saragoussa, formerly the metropolis of Sicily, and birth-place of Archimedes; the country about which produces excellent muscadine: he next made the isle of Malta, anciently called Melia, from the plenty of honey it yielded.

Malta is a low island, and the soil a soft chalky rock, yet it produces very good fruits; but little or no corn, for that is brought from Sicily thither. The air is so hot, that there is no walking in the sun; and the nights are as intolerable, through the stinging of
B 2
mulketoes.

4 THEVENOT'S TRAVELS

musketoes. Head-aches and sore eyes, caused by the whiteness of the earth, are there common and dangerous. There are no venomous beasts in the isle, which the people attribute to St. Paul's benediction. The island is populous; the people are of a brown complexion, and are very revengeful; the women are beautiful and familiar. They speak Arabic, but Italian is also common.

Here are several ports and creeks, but the chief havens are the great port, and that called Marsamouchet. In the great port are all the galleys of the order laid up, and all the vessels that are to make any stay at Malta, either to load, careen, or refit, put in there: it is shut with an iron chain. The port of Marsamouchet is for ships to perform their quarantine in, before they have access to the town, and for such as by reason of foul weather cannot get into the great port; as also for the Corsairs, who come only for a little time, and so will not go into the great port, because it is hard to get out again. As soon as the king of Spain had given the island of Malta to the knights of St. John of Jerusalem, sultan Solymán resolved to extirpate them, and sent a powerful army to take it: but the Turks despairing of success, left the isle in the end of September, 1565.

When the Turks were gone, the knights resolved to build a new town, where the great master with all the order might conveniently dwell. They pitched upon the tongue of land where the castle of St. Erme stands, from whence the Turks had so furiously driven them. The great master John la Valetta laid the first stone of it, March 28, 1566, and from himself called it Valetta: it has been so fortified since, that few places can equal it.

From the port you go up an hill to the town, which is small, but very pretty. It hath but two gates, one leading to the port, the other into the country. There are several churches in it, but that of St. John is the chief. It is a large building, paved with

with beautiful marble, and adorned with many colours taken from infidels. In this church they pretend to have many fine reliques, as St. John Baptist's right-hand, and many others. There are several admirable buildings in the town; among others the stately palace of the great master, in which is a magazine of arms for 35 or 40,000 men, kept very clean and in great order: and among them the arms of such great masters as have been wounded in any action with the Turks, are to be seen with the marks upon them.

Leaving Malta, he sailed by the isle of Sapienza, and having weathered Cape Matapan, came to an anchor in the bay of St. Nicholas, in the Isle of Cerigo. Cape Matapan is a promontory of the Morea, formerly called Tenarus: this country is inhabited by the Meinots, a people who live in the mountains without law or government, and are subject to those who have most power in the country; sometimes the Venetians, and sometimes the Turks. All their business is to rob travellers. Cerigo is the first island in the Archipelago, or Ægean Sea, 60 miles in compass, and 5 from the main land. The Venetians are masters of it, and keep a good garrison there, because it is a pass of very great importance.

The islands of the Archipelago, anciently termed the Ægean sea, lie to the east of Turkey in Europe, and are comprised by ancient geographers under two general names; those called the Cyclades, or the Circle Islands, from their forming a kind of circle round Delos; and those which lying scattered at a greater distance from Delos were called the Sporades, or Scattered Islands.

From Cerigo, he sailed to Zia, leaving many inconsiderable islands on the right-hand, as Melo, Antimelo, &c. This isle was anciently called Ceos, or Cea; it is shaped like an horse-shoe, and is 50 miles in circumference. The inhabitants pay a tribute to the Turks of 3400 piastres, and to the Venetians 2600

6 THEVENOT'S TRAVELS

beside the extortions and robberies they meet with, which so impoverish them, that they are often forced to leave their habitations.

From Zia he sailed to Andra, anciently called Andros, 60 miles from it, and 80 in circuit. It is reckoned the most fertile island of the Archipelago. It produces almost all things necessary, and silk more especially, for which they have a great trade. The port is pretty good, and the town adjoining to it hath about 200 houses. There is a great number of Greek churches in the isle, which are under the government and discipline of a Greek bishop. The Latins also have a bishop there, and six churches, of which the cathedral is dedicated to St. Andrew. The capuchins preach in them, and teach a school, to which the Greeks send their children from as far as Athens. The Turks dispose of the temporal affairs of this isle, and are but uneasy neighbours to the Christians. The inhabitants are civil; their women are chaste, and speak well, but their apparel is unbecoming. The inhabitants of the towns love good cheer and diversions, and care not much to labour; but the peasants are very industrious. They have neither physician nor chirurgeon, but when they are sick, betake themselves to the mercy of God as their only remedy.

From Andra he sailed by the Negropont, Sciro, Ipsicera, Chio, and Tenedo, to Troy, where there are still considerable ruins of that ancient and famous city, and those of great extent; viz. an harbour, pieces of large pillars, and the remains of a great temple: but the learned say, that they are only the ruins of some buildings erected there by the Romans long after the destruction of Troy. From hence he passed the mouths and entered the channel of the Hellespont, where the Turks first passed over into Europe; and sailing betwixt the castles of the Dardanel, came to an anchor. The Dardanel are two castles, built on each side the channel of the Hellespont by Mahomet

II. son of Amurath II. The one stands in Europe, in Romania, in the very place where Sestos formerly stood. This castle is triangular, and beside two bastions, hath three towers covered with lead, and 20 large guns, which carry stone bullets of 60 pounds weight. The other is in Asia, in a plain where anciently Abidos stood. These two forts are the keys of Constantinople, though at 200 miles distance; for they can hinder any ship to pass them without leave. All ships that come from Constantinople, are searched here for contraband goods and fugitive slaves. These places are famous for the loves of Hero and Leander, and Xerxes's bridge into Europe, which was made hereabout. From Andra to this castle is 280 miles.

From thence he sailed to Gallipoli, which is but thinly peopled: The Greeks that dwell in it sell raki, or brandy, for the most part; and their houses have doors not above six feet high, to keep out the Turks, who will ride in else when they are drunk, and turn all things upside down. It has a tower and arsenal, where are commonly laid up several gallies.

Departing thence he passed the ile of Marmora, which gives name to the sea that was formerly called the Propontis, and sailing along by the Seraglio and Constantinople, came to an anchor at Galata, where is the harbour of that city. The sea of Marmora, or the Propontis, which is about 120 German leagues in compass, lies between the 38° and 41° of northern latitude, which makes the clime so temperate, that it has neither the inconveniencies of sharp cold, or burning heats, which is the reason that both sides of it has been so well adorned with famous cities. On the Asian side stood Ghizico, a town formerly famous not only for being built by the Argonauts 500 years before Rome, but for its lofty towers, magnificent buildings, large arsenals and magazines, fine amphitheatre and convenient port, though nothing now remains of all these things but frightful ruins.

3 THEVENOT'S TRAVELS

Nice, called by the Turks *Isnich*, a city famous for the first general council, is almost square, and stands at the extremity of a bay in a fine plain. It is encompassed with walls full of round turrets, and had a covert-way that ran by them, but it is now ruined. The city is large, the streets neat, and has at least 10,000 inhabitants, as well Greeks as Jews and Turks, who trade in corn, fruit, cotton, fine cloth, &c. to Constantinople. There are here many remains of Pagan and Christian antiquities, but so defaced by the Turks, that nothing admirable is to be discerned.

Montagma, or Nicopolis, stands on a bay anciently called *Cianus Sinus*, from the city of *Cium*, which once stood there. This town is small, but by means of the bay drives a great trade to Constantinople: the inhabitants are about 5 or 6000 Greeks, Turks, and Jews, and are all merchants.

Nicomedia, next to Constantinople, has the pleasantest situation of any city in the world. It stands at the bottom of a bay, and runs up the side of an hill, adorned with many fountains, and is covered with fruit-trees, vineyards, and corn. Here are abundance of remains of antiquity, enough to satisfy the curiosity of travellers. It is famous for the death of Hannibal and Constantine the Great, for the early conversion of its inhabitants to Christianity, and the many martyrs who sealed the faith with their blood. It is called *Ismit* by the Turks, and is a large and populous city, having about 30,000 inhabitants, Greeks, Armenians, Jews, and Turks; who most of them live by trading in silks, cotton-wool, linen-cloths, fruits, earthen and glass-wares, and several other commodities, which make it a city of great traffic. There are many Greek churches and fair mosques, with several inns and neat bazars, or market-places, in this town. Most of the ships and vessels which belong to Constantinople are built here, but they are sorry artists at ship-

TO THE LEVANT.

9

ship-building. On the right side of the bay of Nicomedia is a fountain of mineral water, which the Turks and Greeks say, cures all distempers.

Chalcedon. This town was once famous for the temples of Venus and Apollo. Many Christian churches were built here; and among them one dedicated to St. Euphemia, where the fourth general council sat, and in part of which, as it still remains, the Greeks have yet their religious worship. It is now reduced to a village of 1000 or 1200 houses, and those very ruinous. The city gives name to the straits adjoining, which are called Fretum Chalcedonicum, Bosphorus Chalcedoniæ, as well as Bosphorus Thracius. Near it is a light-house and a pleasure-house belonging to the grand signior.

On the Thracian side stands Rodosto, or Radisto, a town well situated at the extremity of a bay, which affording it a very good haven, fills it with inhabitants, who drive a trade all over Thrace, the Propontis, and Black Sea.

Perinthus, or Heraclea, which once gave law to Byzantium, but now is subject to it. This town hath two good havens belonging to it, but one of them is so choaked up with the rubbish and filth of the city, that it serves only for barks and saicks. The amphitheatre of Heraclea was one of the seven wonders of the world; but now there are only some shattered ruins of it. There are also to be seen many pedestals with Greek inscriptions to Severus, Trajan, and other emperors, who had conferred any signal benefit upon the city; but the statues which once stood upon them are thrown down and demolished. The town at present is but thinly inhabited, and drives but a small trade. The cathedral is one of the finest in all Greece, having a handsome roof, and being very neat in the inside, and better contrived than the patriarchal church of Constantinople. There are five or six churches beside, but none of them in so good a condition as the former, and two of them are wholly disused.

In the Propontis are several islands; that of Marmora, which gives name to the whole sea, is about ten leagues in compass. Nearer to Constantinople lies another knot of islands, called by the Turks *Papas*, *Adasi*, by the Greeks *Papa Donissa*, or the Islands of the Monks; and by the Europeans, *The Pope's Isles*. If Constantinople were in the hands of the Christians, these islands would be a perfect paradise; but being subject to the ravages of the Turks, who often go thither to be drunk, and in their heat rifle their gardens and vineyards, they lie in a manner uncultivated: and only a few Caloyers manure a little bit of land by the monasteries for herbs and roots for their own use. These Caloyers are monks of St. Basil, who retain the ancient way of living and habit, without any alteration. They lead a very retired and austere life, and never eat any flesh. They observe four lents in the year, beside several other fasts; and some among them are so abstemious as to be satisfied with eating a little bread and pulse, dressed with salt and water, once a-day: and others by custom have brought themselves to eat once in two or three days, during their lents. It is said, some will eat but seven times in the seven weeks of their longest lent, though this seems improbable. The rest order matters cunningly: for though indeed they eat no butter, fish, eggs, or oil, and drink no wine; yet they use other things luxuriously, as oysters, caviar, and shell-fish, almonds, pistachos, and nuts, aqua vitæ, coffee, and sherbet, &c.

Constantinople has the happiest situation of any city in the world. It lies in Europe upon a point of the main land, jetting out toward the Bosphorus of Thrace, from whence it is but half an hour's passage into Asia. On the right-hand is the White Sea, or Propontis, by which there is an easy passage into Asia, Egypt, and Africa, whereby it is supplied with all the commodities of those places. On the left-hand it hath the Black or Euxine Sea, and *Palus Mæotis*, by
which

which it is furnished with all the commodities of the North; inasmuch that there is nothing that can be necessary, useful, or pleasant, which is not brought plentifully to Constantinople: the winds always serving to bring in commodities from one of those parts. The port is by nature the loveliest in the world, being six miles in compass, and a mile over; and so deep in all places, that a ship may lay her head ashore without danger. It was anciently called Byzantium, and was built by Pausanias, king of Sparta. The emperor Severus demolished it, to punish the rebellion of the inhabitants, and Constantine the Great rebuilt it, calling it New Rome first, and then Constantinople. Being afterward dedicated to the Virgin, it sometimes bears the name of Parthenopolis; the Turks call it Istambol, or Stamboul. After the division of the Roman empire, it was the seat of the Eastern emperors, from whom, in 1209, it was taken by the Venetians and French, but recovered by the Palæologi fifty years after, and fell into the hands of the Turks on Whitsunday, 1453, who have kept it ever since. The air in summer would be very hot and incommodious, were it not cooled by a breeze which comes every afternoon from the mouth of the port, by which it is rendered very healthful; so that no diseases are known here but the plague, which makes a great havock every year. It is very subject to earthquakes, so that sometimes two happen in a day. The figure of it is triangular, one side lying toward the Propontis, the other on the port, and the third toward the land. It is all encompassed with good walls, and to the land-side they are double; being built in some places of free-stone, and in others of free-stone and brick. It hath 22 gates, 6 toward the land, as many along the port, and 10 on the streight of the Propontis. The whole city is about twelve miles in compass.

The castle of the seven towers joins the double walls on the continent side to those that lie upon
the

the Propontis. It was anciently one of the city gates, called *The Gilded Gate*, from the gilt ornaments of it, and had four turrets; but Mahomet II. becoming master of Constantinople, added three new ones, and made it a castle, strong enough to keep the treasures of the empire, and for that purpose it served a long time. At present it is only used as an honourable prison, where the grand signior shuts up such persons of quality and slaves of note as have incurred his displeasure. If any Christians are confined in it, their priests are allowed to come and say mass to them in a little chapel; and if they are knights of Malta, or other persons of quality, they are allowed to go out, if an ambassador, or other person of note, will be engaged for their return. Sultan Osman and Heussein Bashaw were strangled in this castle.

Without the walls, hard by one of these castles, are two large statues of white marble in basse relief; the one seems to be Endimion, with Diana coming down to see him; and the other the nine muses, with the horse Pegasus. They are done by a good hand, but inferior to some pieces in Europe. In going by sea from this castle to the Seraglio, there is a square tower standing in the sea, at about two paces from the city walls, where, they say, Justinian imprisoned Belisarius, his famous general, out of meer jealousy; and having stript him of all, forced him to beg his subsistence of charitable passengers. Not far from this tower is a fountain, to which the Greeks always pay a great veneration, and, upon the day of Christ's transfiguration, carry their sick to it, to whom they give some of the waters, and cover their bodies a while with the sand; and they say, wonderful cures have been thus done by it. The Greeks have abundance of these miraculous fountains, which they superstitiously honour, and the priests encourage them in it for their own gain. Near this fountain stands the kioske, or pleasure-house of the Bostangi Basha, or overseer of the gardens. Beyond this kioske are several

several cannon planted, so as to strike any ships that pass, between wind and water ; to hinder the entrance into the seraglio or port, if any should attempt it by force. These pieces are always charged, but never discharged, unless it be upon solemn feasts, or public rejoicings.

After you have passed the cannon, and doubled the cape, where is a fountain, from which most of the ships take in fresh water, you come to two kioskes, built by sultan Soliman, to view the going out and coming in of the men of war, and divert himself with his women. These are all the remarkable things without the walls, both of the city and seraglio. We will now go into the city.

Constantinople, like antient Rome, stands upon seven little hills ; and the houses are so disposed, that one takes not away the sight from the other. The streets are narrow for the most part, but there are several stately buildings in them, and grand mosques ; of which the most magnificent is that of Santa Sophia. This was antiently a christian church, built by the emperor Justin, enlarged, enriched and adorned by Justinian, and dedicated to Hagia Sophia, the Wisdom of God. The Turks have changed it into a mosque, but retain the name. This fabric is square without, but round within ; and has a dome in the middle, in the form a flatted globe, which is a singular kind of architecture. It is paved with fine marble, and matted, that the cold may not hurt such as come to worship without slippers. There is a tomb, which, the Turks say, is Constantine's ; and a stone, on which, they believe, the Virgin washed our Lord's linen, and on that account they bear a great reverence to it.

The church was ornamented in mosaic with crosses and images of Christ, the Holy Ghost, the Virgin, and other saints ; which yet appear, though the Turks have endeavoured to deice them, from their hatred to images. Within are two galleries, one over another, that go round the church, and are supported

by

by 62 pillars; which, it is supposed, were for the women when it was a church. On the outside of the church are four steeples, very high and slender, on which are several balconies, from whence the Maezims call to prayers. It is big enough to hold 40,000; which number usually meet in it at their bairam, or passover. Beside this mosque, there are seven others, called Royal or Imperial, of which the chief is called Solimania, because it was built by sultan Soliman; whose coffin remains in it, adorned with carpets, a turban set with heron-feathers and precious stones, and lamps burning. Several alcorans are chained to it, that the people may read them, and pray for the defunct's soul; and some are hired to do it: for the grand signiors take care to leave a fund for continual prayers to be said for them after their death. Near this there is another, where lies the body of a sultana, whom Soliman loved extremely; as also of sultan Selim, his second son. This mosque hath a most lovely cloister, with bagnios and fountains. The new mosque, built by sultan Achmet, is one of the fairest and most magnificent in Constantinople. But the fairest of all the mosques are those of sultan Mehemmet, sultan Selim, and that which is called Chahzadeh Mefidgidi, i. e. The King's Son's Mosque, being built by one of Soliman's sons, and another of Bajazet. All these mosques have hospitals and schools, where a great many poor scholars are maintained and educated.

Most of the ancient statues, obelisks and pillars, set up by Constantine and his successors, are entirely ruined; yet the large Hippodrome, called by the Turks, Atmeidan, where they exercised their horses in racing, is still to be seen. It is a large square, 550 paces long, and 150 broad. In the midst of it is an obelisk, tolerably entire, marked with hieroglyphic letters; and at a little distance from it, a pretty high pillar, made of large stones, laid one upon another without cement; and toward the end of it is a pillar
made

made of three brazen serpents twisted together, the heads making the capital. It was said to be the Talisman or Spell, raised by Leo Isauricus the emperor, against serpents.

The Grand Bezistan, or Exchange, is a noble building: it is a great round hall, built of free-stone, and surrounded with a thick wall, by which are shops full of the richest commodities. It hath several gates, which are shut fast at night; and because no body lies in it, is guarded by several watchmen, till it is opened again. Each body of merchants or tradesmen have an apartment by themselves, and no man may sell the same commodities in another place. There is another Bezistan, but neither so large nor so well stocked with goods; also several Bazars, or public markets, in one of which, called the Auret Bazar, or Womens Market, is a marble pillar of an extraordinary height, called the Historical Column, because from the top to the bottom, which is 147 feet, are represented in bassa relievo, several expeditions, battles, and other remarkable events, during the empire of Arcadius. It is much defaced, and the houses stand so near to it, that one cannot have room to examine or find out the figures of it: there are stairs in it to ascend up to the top, but the Turks will suffer no man to go up them. [Lady Montague says this pillar fell down about two years before she arrived there.] In the quarter of the janizaries, near the baths of Ibrahim Basha, in the court of a private man's house, stands the column of the emperor Marcian. It is all of spotted marble, about 15 feet high, and its capital of the Corinthian order. On the top is a square hollow stone, adorned with four eagles at each corner. It is reasonable to think his heart was put in this stone, and his body buried under the column. The other is called, The Burnt Pillar, because it has been lately burnt by a fire that happened near it, which has so shattered it, that they have been forced to keep it tight with iron-bars. It is composed of
eight

eight pieces of Porphyrian marble, so neatly joined, that they seemed but one stone, till the fire damaged it, but now they are all seen.

The grand signior's seraglios are also remarkable buildings. They are the palaces where the Ottoman princes ordinarily keep their courts. The word is taken from *Serrai*, which signifies a noble house. There are two seraglios belonging to the grand signior, viz. the Old and the New, which latter being much the more noble building, is called the Grand Seraglio. It is of a triangular form, two sides whereof are encompassed by the Thracian Bosphorus, and the other divides it from the town. It stands in the place of the antient Byzantium. It is three miles in compass, and is enclosed within a very strong wall, upon which are divers watch-towers, on which the *agliam-oghlams* watch night and day. It hath many gates both to the sea and land-side, but that toward the city, is used daily, while the rest are never opened but upon some special occasion. This gate is guarded day and night by the companies of *capoochees*, or porters, under the command of the *capoochee-bas*has, or captains of the porters. A company of janizaries watch without the palace, who are to give notice of any accident: And by the sea-side, the *agliam-oghlams* watch in towers upon the wall, and if any shipping attempt mischief, they have ordnance ready charged, and the gunners lying close by them.

In this seraglio are many stately rooms, suiting the seasons of the year; the greatest part whereof are built upon plain ground, and some upon the hills and sea-side, which are called *Kiosks*, or banquetting-houses. Among these is the chamber where the grand signior gives audience to ambassadors, &c. This room stands in a court adorned with delicate fountains, and is furnished with rich carpets and crimson velvet embroidered with pearls, and the walls covered with fine white stones.

To

To these lodgings of the sultan belong fair gardens, with all sorts of flowers and fruits, pleasant walks and marble fountains. There are also lodgings for the women like a nunnery, wherein the sultana queen, and the other sultanas, and all the grand signior's women slaves dwell. There are likewise convenient rooms for the principal and inferior officers, all well furnished, among which are the Hazineh, or king's private treasury and wardrobe, both strong buildings with iron doors, which are kept continually shut, and the former sealed with the king's seal. In the seraglio are also rooms for prayer, baths, schools, butteries, kitchens, distilling-rooms, places to swim in, to run horses, and for wrestling and shooting at buts, and, in a word, all other conveniencies for a prince's palace.

At the entrance into the seraglio is a very large and stately gate, where there is a guard always standing of 50 capigies. This leads into a very spacious court of near a quarter of a mile square, but it is not paved. The bashas, and other great men, may ride into it; and near the gate is a piazza, for the shelter of men and horses. On the right side of it is an hospital for all that fall sick in the seraglio, and an eunuch, called Hatteler Agaü, looks after them. On the left side is a place where they keep their timber and carts, to be ready for the service of the palace; and over it an hall, where are hanged up weapons of antiquity, as cimitars, javelins, bows, head-pieces, gantlets, &c. which are lent to the soldiers when the grand signior, or chief visier, makes any solemn entry into Constantinople.

After having passed through this great court, you come to another gate, less than the former, but neater and more costly; in which there is also a stately porch, and a guard of capoochees. This leads into another court, less than the former, but far more beautiful and pleasant; adorned with fountains and walks, rows of cypresses and grass-plats raised in,

where the gazels feed : it is near 300 paces square, and the walks are paved. In this court all must walk on foot, except the grand signior. On both sides of this gate is an open gallery, where the chiauffes, or pursuivants, the janizaries, or foot-guards, and spahis, or horse-guards, stand in their ranks, very well apparelled, when any ambassadors enter, or on other solemn occasions. In this court are several kitchens, with their offices and larders, for the sultanas and other officers of the court. On the left side is the sultan's little stable for about 35 horses for his highness's use, and over it rooms for their furnitures, which are very rich, set with jewels, to the admiration of all beholders. Next the stable are rooms for the officers of the divan, or court of justice, and by them a chamber where the divan sits ; and a little behind that is the gate that leads to the womens lodgings.

At the end of this court is the royal gate, which leads to the sultan's lodgings, and may not be entered by any but his attendants. This gate is kept by the capee-aga, or chief chamberlain, and a company of white eunuchs. The court is paved with fine marble, wrought with mosaic work, and adorned with curious fountains ; and a lake where the grand signior has a fine gilt boat for his recreation. In the buildings, which are sumptuous, are a chamber of audience, a row of summer-rooms standing on a little hill, and looking toward the sea ; a large hall standing on pillars, and opening toward the east, and by it the grand signior's bed-chamber, the walls of which are covered with the finest China metal, and the floors with very costly Persian carpets of silk and gold. The posts of the bedsted are silver, the canopy, bolsters, mattresses, and pallets, are all of cloth of gold. Behind the hall is a place to shoot in, where, for that purpose, are laid up many bows and arrows.

The divan sits four days in a week, viz. Saturday, Sunday, Monday and Tuesday, upon which days the vizier-

vizier-azem, or chief visier, who is the supream judge, and represents the grand signior, with all the rest of the visiers, the two cadileschers, or judges of the armies in Greece and Natolia; the three testerdars, or treasurers; the reiskitaub, or chancellor; the ne-shaungé or keeper of the mark, with their secretaries and clerks; the chiaush-basha and his officers, are to be at the divan by break of day. All causes are determined by the vizier-azem, if he pleases, for the bashas do not speak, but only hearken and attend till he refers any thing to their judgment, as he often does for expedition, reserving the causes of the greatest consequence and importance to himself, as the caimekam, or his deputy, does also in his absence. The petitioners speak for themselves, or desire the help of a chiaush; for they have no pleaders or attorneys. When the chief visier hath heard their suits, he consults with the bashas, and then resolves and determines them himself. This he doth usually after dinner, and then he repairs on Sundays and Tuesdays to the chamber of audience, to give an account to his sublime highness of what business he has dispatched. Sometimes the grand signior will come privately to a little window, which is covered with a lattice, and looks into the divan, to hear the causes; and this forces the chief visier to act circumspectly and justly in managing affairs, while he sits in the divan, though at other times his hands are open to bribery: but all things are dispatched without delay.

When an ambassador from any great prince is to kiss the grand signior's hand, the grand visier calls a great divan of all the grandees of the Port, and all the chiaushes, mutasurrakas, spahis, and janizaries are ordered by the captains to dress themselves in the best manner they are able, and to stand in their places in the second court. When the divan is set in their order, the chief visier sends a chiaush-basha with many of his chiaushes on horseback, to conduct the ambassador to the divan, where he is placed close to the

visier ; who having complimented him a while, entertains him at dinner, and then conveys him to a room by the imperial gate with his attendants, till the sultan is ready to receive him. In the mean time, the ambassador's present is carried about the second court, in sight of all the people, and then is brought to the sultan ; and the grand visier sends the ambassador several vests, appointed by the ancient rule, for himself and gentlemen, to put on for that ceremony.

The vests for the ambassador are of cloth of gold of Bursa, but for the rest, they are of little or no value ; yet the ambassador must make a present to the grand signior of more than the worth of them. Then the ambassador is conducted by the master of the ceremonies to kiss the sultan's hand (which is, indeed, but his hanging-sleeve ;) which done, the druggoman, or interpreter, declares the ambassador's commission ; to which the grand signior makes no answer, for he disdains to speak to a Christian ; but speaking to the chief visier, refers all proceedings to his discretion, and so the ambassador departs, bowing his head to the sultan, but without pulling off his hat. Ambassadors of petty princes, or states, though they have vests given them by the grand signior, yet come not to the divan, but go privately with their presents. All ambassadors are maintained by the grand signior, except those from the states of Venice, during their abode at the Port ; but it is hard to get his allowance, through the baseness of the officers.

All persons that live in the seraglio, are the grand signior's slaves, as are also all that are subject to his empire ; for they all acknowledge, that whatever they enjoy proceeds from his good-will, and that their estates and lives are absolutely at his disposal.

There are in the sultan's court about 1200 women, old and young. The sultan's concubines are all young virgins, stolen from foreign nations, instructed in dancing, music, singing, and curious sewing ; and are given to the grand signior as presents, by the Tartars,

ers, bashas, and other great men : so that their number is uncertain. These virgins, immediately upon their coming into the seraglio, are made Turks, by using this ceremony : they are to hold up their finger, and say these words, " There is no god but God alone ; and Mahomet is the messenger of God : " and then being examined by an old woman, called Kahi-yah Cadun, i. e. the Mother of the Maids, they are placed in a room with their equals in age and disposition. All the women live like nuns, but have large apartments to dwell in. Their beds are coarse and hard, made of flocks ; and by every tenth virgin lies an old woman, and there are lamps always burning by them. Near their apartments they have baths and fountains for their use ; and, above their bed-chambers, places to sit and sew in. They dine in companies, and are waited upon by other women ; wanting nothing that is necessary. There are also schools for such as will learn to read or speak the Turkish tongue, work or play ; and some hours are allowed them for walking and recreations.

[Lady Montague, when at Constantinople, says, she went to see the sultana Hafiten, favourite of the late sultan Mustapha, who was deposed by his brother, the then reigning emperor.—" The sultana, says she, seemed in a very good humour, and talked to me with the utmost civility. I did not omit this opportunity of learning all that I possibly could of the seraglio, which is so entirely unknown amongst us. She assured me that the story of the sultan's throwing a handkerchief, is altogether fabulous ; and the manner, upon that occasion, no other than this : He sends the kyslar aga, to signify to the lady the honour he intends her. She is immediately complimented upon it by the others, and led to the bath, where she is perfumed and dressed in the most magnificent and becoming manner. The emperor precedes his visit by a royal present, and then comes into her apartment : neither is there any such thing as her

creeping in at the bed's foot. She said, that the first he made choice of, was always after the first in rank, and not the mother of the eldest son, as other writers would make us believe. Sometimes the sultan diverts himself in the company of all his ladies, who stand in a circle round him. And she confessed, they were ready to die with envy and jealousy of the happy she, that he distinguished by any appearance of preference."]

If any one conceives by the sultan, and brings him forth his first begotten child, she is called Sultana Queen; and if it be a son, she is confirmed and established by great feasts and solemnities, and thenceforward has an apartment, servants; and a large revenue appointed her; and all persons in the seraglio must pay her the respect of a queen. The other women that bear him children are called Sultanas, but not Queens; yet live in separate apartments, are well served and attended, and have no want either of money or apparel, according to their degree. But if it happens that the first-begotten son of the queen, heir to the empire, dies, and another of the sultanas have a son to succeed the deceased heir, the former is deprived of her revenue and royalty, but remains a sultana, and the latter becomes queen; and so the title runs from one sultana to another by virtue of the son's right to the succession.

In times past the grand signior was married to the queen, but now she passes without celebrating any nuptial rites; yet the mother of the heir enjoys all the prerogatives of a queen, and has a guard of 30 or 40 black eunuchs, under the command of the kizlar-aga, their master, to be employed on her occasions. The sultanas never go out of the seraglio but in the sultan's company, and are never seen by any but such as attend them, who are black eunuchs, that have undergone a total amputation of every external distinction of sex.

The



Habit of the Sultan's Queen in 1749.



The grand signior's daughters, sisters and aunts, have their lodgings also in the same seraglio, until such time as, at their request, the sultan shall be pleased to give them in marriage; and then they come forth, and carry each of them a chest along with them, which the grand signior gives them full of rich apparel, jewels, and money, to the value of about thirty thousand pounds sterling, beside what they may have hoarded for themselves before. If the grand signior be disposed to deal generously with them, they are suffered to carry with them twenty women slaves, and as many eunuchs, and he continues their allowance of a thousand or fifteen hundred aspers a day, which they had in the seraglio, and furnishes their houses; and if the husband of such a lady has not an house fit for her, the sultan gives her one of his own. As for the husband, he is to make her a bill of dowry of at least 100,000 checquins in money, beside vests, jewels, and other ornaments, which amount to a great sum. Being married, they converse with men no more than they did before, except their husbands; but only with women, visiting their old acquaintance in the seraglio, but not without the grand signior's leave. The sultanas thus married, are for the most part their husband's mistresses: command them as they please, wearing an hanjar, or dagger, in token of their power over them, and sometimes they will put them away and take others; and such a divorce commonly proves the death of the husband.

The other women either grow old in the seraglio, and so are made mistresses of the young ones; or are sent into the old seraglio, which they account their best fortune, because from thence they may be married, with the consent of the mistress; and carry away the riches they have got, which is very considerable, partly by saving out of the sultan's allowance, and by the presents made them upon their bairam, and by the bashas wives. Hither also, after

the sultan's death, are all the sultanas sent, except the sultana queen; and if they are wealthy, they marry to men of reasonable quality, yet with the good will of the mistress, and consent of the grand signior. The women of the seraglio are punished for their faults very severely, and are soundly beat by their overseers: and if they prove disobedient and incorrigible, they are, by the sultan's order, sent into the old seraglio, and the best part of what they have taken from them. But if they are found guilty of whoredom, or any other great crime, they are bound hand and foot, and being put into a sack, are in the night cast into the sea.

The seraglio may be properly termed the seminary or nursery of the best subjects; for in it all have their education, who afterward become the principal officers or subordinate rulers of the state and affairs of the empire; and these are they which are called the Agliam-Oglans, i. e. unexpert and untutored youths. There are ordinarily about 6 or 700 of them, from 12 to 25 or 30 years of age; being all christian children, gathered up every three years in the Morea and throughout all the parts of Albania. They are taken from such families as are supposed to be of the best spirit and most warlike disposition; and as soon as they are brought into the seraglio, they are circumcised and made Turks. They are at first put to very base and slavish employments, such as to serve in the stables, kitchens and gardens, digging and cleaving wood, and are made to row in saicks or barges, and to lead the greyhounds to coursing, or whatever else they are commanded to do by the oda-bashas, or captains. They are allowed from two to five aspers a day; but afterward, such as have a desire to learn, are taught to read and write, and generally all of them are taught to wrestle, leap, run, throw the iron-bar, shoot the bow, discharge a piece, and all other exercises becoming a Turkish soldier.

The

The grand signior makes use of them, when he intends a journey to any place, for pitching his tents, removing or carrying his chests, and such like services; for which employment he never takes with him less than 3 or 400 of them. The bostangee-basha always takes with him a good number of them, when by the sultan's order he puts some great man to death, which is commonly done by the hands of these agliam-og-lans. They are capable of being made stewards to the bostangee-basha, and may rise to that great office, which is an eminent place; for he hath the keeping of all the grand signior's gardens and houses, steers the sultan's *saick*, and wears a turbant in the *seraglio*: and if he be in favour, he is preferred to higher dignities, viz. to be captain-basha, basha of Cairo, Damascus, Aleppo, &c. and sometimes he comes to be vizier-azem, or prime-minister.

There are other youths educated in the *seraglio*, called *Ichoglans*, but in a far better manner than the former. They are brought up in learning, in the knowledge of the law and military exercises for the sultan's and their country's service; and to understand those things which belong to the government of the whole empire. By the ancient institution they should be always made of christian renegados, and captives of the noblest that can be found; but the *capee-aga*, or chief chamberlain, brings in some natural-born Turks, of the best aspects, and who promise well, but with the sultan's consent. The number of them is uncertain; but it is said, they are commonly about 100. As soon as they come into the *seraglio*, they are exceedingly well instructed, and daily taught, as well polite behaviour, as the rites and ceremonies of the Mahometan law, and whatsoever may tend to the improvement of their minds. Out of the young men thus perfected and compleated in their education, the king chuses his *agas* and *bashas*.

In the seraglio there are likewise other ministers for necessary services; as also buffoons, tumblers, musicians, wrestlers, and mutes. These last are in great request, because the grand signior thinks it below his dignity to speak to any about him familiarly, and therefore he makes himself merry with these mutes, who, though deaf and dumb, will reason and discourse of any thing by nods and signs, as other people do by words; nay, many of them can write very sensibly and well, which is admirable.

There are also white eunuchs, who attend the grand signior at his gate. The chief of them is the capee-aga, or chamberlain, who is in greatest authority with the grand signior; for he alone is allowed to speak with him, and present all petitions, messages, and writings, and accompanies the sultan wherever he goes. His salary is eight sultanas a day, i. e. about three pounds sterling, beside presents from all that have any business with the sultan. They are brought up with the ichoglans, and are taken from the fourth oda to serve the grand signior, who employs them in the government of his other seraglios, and his seminaries of youth at Constantinople, Adrianople, and other places; makes them bashas of Cairo, Aleppo, and other cities, and sometimes visiers of the bench. They are also trusted by the capee-aga to keep the king's curiosities and valuable rarities. They are, generally speaking, not of much courage, yet they are accounted of great judgment and fidelity.

The black eunuchs and black Moor wenches serve the sultanas and the rest of the queen's women. These eunuchs, while they are boys, are brought up as the white ones are, and after are set to serve and wait at the sultan's gate, under the command of the kislar-aga. They are allowed a pension of fifty or sixty aspers a day, and two vests, with linen and other necessaries yearly, beside presents given them by such women as come to visit the grand signior's women. They

are never sent abroad on any employment, but serve for ever in the seraglio. They are called by the names of flowers, as Rose, Narcissus, &c. Their business is to carry messages and notes from the sultanas to the capee-aga, to be delivered to the sultan; and attend upon the ladies in sickness and health.

The grand signior's sons by the queen, are brought up by themselves, by choice nurses, which are found out of the seraglio; and if he has sons by other sultanas, they are brought up by themselves, but may play with them till they are six or seven years old. They live with the women nine or ten years, and about fourteen are circumcised with great pomp, as weddings are kept among Christians. The sons, from five to ten years of age, are taught to write and read by an hojah, or schoolmaster; who, for that end, is admitted into the women's apartment for certain hours, but sees them not, unless two or three old ugly black Moorish women: but daughters are little regarded. When the shawhzawdeh, or sultan's son, who is heir to the crown, is circumcised, he is sometimes sent abroad with a suitable equipage, and under the care of his principal and trusty eunuchs, to be governor of Magnesia, and the provinces about it, but as deputy to his father. The eunuch is bound to give continual advice to the grand signior of his son's deportment; so that if he transgress the limits of his commission in the least, he quickly falls into disgrace, and into a suspicion of rebellion.

The old seraglio was built by Mahomet the second, when he took Constantinople, to be his own palace. It is a large place, about three quarters of a mile in compass, and seated in the noblest part of the city. It is environed with an high wall, and the buildings are very fair. It hath but one gate belonging to it, and that is of iron, which is kept by a guard of white eunuchs. The inhabitants of it are all women and eunuchs. The women are only such as have been put out of the sultan's seraglio, viz. the sultanas of the

the deceased grand signiors, such as are fallen into disgrace with the sultan for their ill conditions or rude behaviour, or such as are infirm or defective in something that should fit them for the sultan's bed. They are governed by an old woman, called Kahiya-cadum, i. e. the Woman-overseer; who is to take care that they have all things necessary for them, according to the custom of the house. The sultanas have lodgings apart, and are reasonably well served, though far short of what they had in the sultan's seraglio. If they are rich when sent thither, they take care to make it known, and that procures them a good husband and jointure. The sultan will sometimes go thither to visit his grandmother, sister, or other relations, or when he is melancholy.

There are other seraglios in Constantinople, which belong to private persons, but built with an ugly appearance for fear of giving jealousy to the grand signior; though within the walls, which are high, there are very beautiful apartments, adorned with gold and azure, and the floors covered with fine carpets, the walls faced with fine tiles like china. In the halls and chambers they have a rising about a foot higher than the floor, which they call a divan, covered with richer carpets than the rest of the room, and embroidered cushions set against the wall. Here they rest, receive visits, and spend most of the day. There are also many great buildings in the city like monasteries, which they call Hans, with galleries and chambers, where merchants have lodgings and warehouses at easy rates, viz. one or two aspers a day. They bring in a great revenue to the owners. They are built of free-stone round a court, which has generally a fountain in it. The walls are strong and well barred to secure the goods: the fairest of them in Constantinople is the Valida, built by the grand signior's mother. The houses of Constantinople are all of wood, very indifferently built, and very subject to fires, from their taking much tobacco. The streets are crooked
and

and narrow, standing also up and down hill. The Caravanferas are built as the Hans, but are used only to lodge poor travellers, and the servants of the caravan, who have rooms there for little or nothing.

Galata is the suburb of Constantinople, separated by the port only, in which there are saiks, or small boats, and wherries, to carry you at all times for a small matter. You may go by land, but it is a little about, and you pass by the Atmeidan, or field where the Turks exercise their archery, and go in procession to make prayers to God for the success of their arms, and whatever else they want. Galata is a tolerably large place; the houses are good and well built. Many Greeks live there; and the Franks, who cohabit with them, have five monasteries and as many churches. It has a large tower in it, and by the sea-side the finest fish-market in the world, where there is great plenty of all sorts of fish to be had cheap. The Greeks keep here a great many taverns, which draw the Turks from Constantinople thither, who are very insolent in their drink, and dangerous then to be met with; so that this is one of the greatest inconveniences in Constantinople.

Cassumpasha, a great village, where is the arsenal for building galleys, maones and ships, has 120 docks, and a magazine of arms for 60,000 men; but it is inaccessible to Christians. In it are, beside the Capoudan-bashas, or admiral's lodging, a spacious bagnio for the grand signior's slaves, of whom there are many thousands, and live very miserably. This town is divided from Galata only by the burying-places.

Beyond Galata lies Pera, a large borough, which is separated only by burying-places. In this town reside the ambassadors from Christian princes; for the emperor's, king of Poland's, and the republic of Ragusa's only, may reside at Constantinople. The houses are high and handsome, being inhabited only by Greeks of quality. Over against the Seraglio, on

defaced all the images that they found in the city. The dome of St. Sophia is said to be 113 feet diameter, built upon arches, sustained by vast pillars of marble, the pavement and stair-case marble. There are two rows of galleries supported with pillars of parti-coloured marble, and the whole roof mosaic work, part of which decays very fast, and drops down. They presented me a handful of it; the composition seems to me a sort of glass, or that paste with which they make counterfeit jewels. They shew here the tomb of the emperor Constantine, for which they have a great veneration.

“ This is a dull imperfect description of this celebrated building; but I understand architecture so little, that I am afraid of talking nonsense in endeavouring to speak of it particularly. Perhaps I am in the wrong, but some Turkish mosques please me better. That of Sultan Solymán is an exact square, with four fine towers in the angles; in the midst is a noble cupola, supported with beautiful marble pillars; two lesser at the ends, supported in the same manner; the pavement and gallery round the mosque, of marble: under the great cupola is a fountain adorned with such fine coloured pillars, that I can hardly think them natural marble; on one side is the pulpit of white marble, and on the other the little gallery for the grand signior. A fine stair-case leads to it, and it is built up with gilded lattices. At the upper end is a sort of altar, where the name of God is written; and, before it, stand two candlesticks, as high as a man, with wax-candles as thick as three flambeaux. The pavement is spread with fine carpets, and the mosque illuminated with a vast number of lamps. The court leading to it is very spacious, with galleries of marble of green columns, covered with 28 leaded cupolas on two sides, and a fine fountain of basins in the midst of it.

“ This description may serve for all the mosques in Constantinople. The model is exactly the same, and *they only differ in largeness and richness of materials.*

That

That of the Sultana Valida is the largest of all, built entirely of marble, the most prodigious, and I think the most beautiful structure I ever saw, be it spoke to the honour of our sex, for it was founded by the mother of Mahomet the fourth. Between friends, Paul's church would make a pitiful figure near it; as any of our squares would do, near the Atlerdan, or place of horses, (*at* signifying a horse in Turkish.) This was the Hippodrome, in the reign of the Greek emperors."

Lady Montague adds the following account of the Turkish houses.—“ I suppose you have read in most of our accounts of Turkey, that their houses are the most miserable pieces of building in the world. I can speak very learnedly on that subject, having been in so many of them; and I assure you, it is no such thing. We are now lodged in a palace, belonging to the grand signior. I really think the manner of building here very agreeable, and proper for the country. It is true, they are not, at all, solicitous to beautify the outsides of their houses, and they are generally built of wood, which, I own, is the cause of many inconveniencies; but this is not to be charged on the ill taste of the people, but on the oppression of the government. Every house, at the death of its master, is at the grand signior's disposal; and therefore no man cares to make a great expence, which he is not sure his family will be the better for. All their design is to build a house commodious, and that will last their lives; and they are very indifferent if it falls down the year after. Every house, great and small, is divided into two distinct parts, which only join together by a narrow passage. The first house has a large court before it, and open galleries all round it, which is, to me, a thing very agreeable. This gallery leads to all the chambers, which are commonly large, and with two rows of windows, the first being of painted glass: they seldom build above two stories, each of which has galleries. The stairs

are broad, and not often above thirty steps. This is the house belonging to the lord, and the adjoining one is called the Haram, that is, the ladies apartment, (for the name of Seraglio is peculiar to the grand signior) it has also a gallery running round it toward the garden, to which all the windows are turned, and the same number of chambers as the other, but more gay and splendid, both in painting and furniture. The second row of windows are very low, with grates like those of convents; the rooms are all spread with Persian carpets, and raised at one end of them (my chambers are raised at both ends) about two feet. This is the sofa, which is laid with a richer sort of carpet, and all round it a sort of couch raised half a foot, covered with a rich silk, according to the fancy or magnificence of the owner. Mine is of scarlet cloth with a gold fringe; round about this are placed, standing against the wall, two rows of cushions, the first very large, and the next little one; and here the Turks display their greatest magnificence. They are generally brocade, or embroidery of gold wire upon white sattin—Nothing can look more gay and splendid.—These seats are also so convenient and easy, that I believe I shall never endure chairs as long as I live.—The rooms are low, which I think no fault; and the ceiling is always of wood, generally inlaid or painted with flowers, They open in many places, with folding-doors, and serve for cabinets, I think more conveniently than ours. Between the windows are little arches to set pots of perfume, or baskets of flowers. But what pleases me best, is the fashion of having marble fountains in the lower part of the room, which throw up several spouts of water, giving, at the same time, an agreeable coolness, and a pleasant dashing sound, falling from one basin to another: some of these are very magnificent. Each house has a bagnio, which consists generally in two or three little rooms leaded on the top, paved with marble, with basins, cocks
of

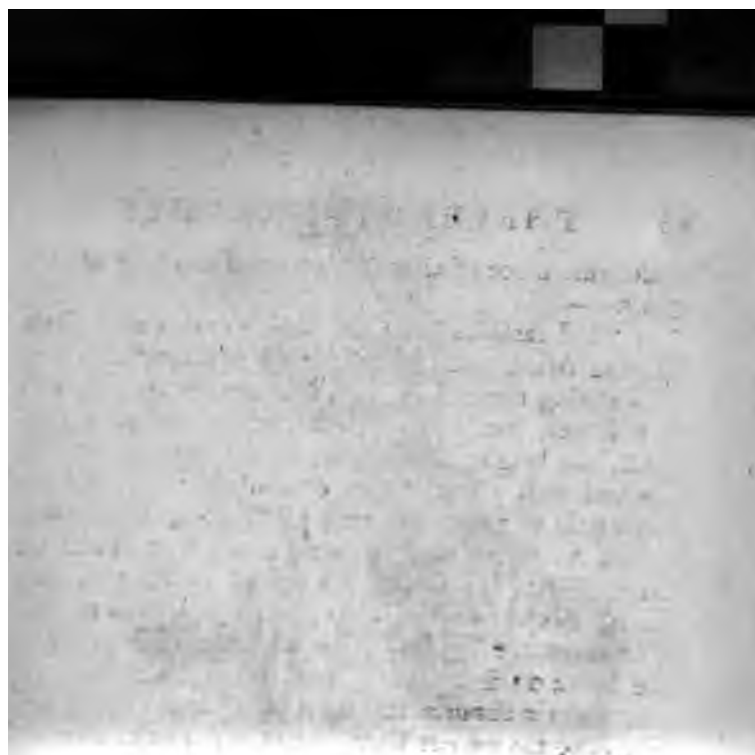
of water, and all conveniencies for either hot or cold baths.

“ You will perhaps be surpris’d at an account so different from what you have been entertained with by the common voyage-writers, who are very fond of speaking of what they don’t know. It must be under a very particular character, or on some extraordinary occasion, that a Christian is admitted into the house of a man of quality; and their harams are always forbidden ground. Thus they can only speak of the outside, which makes no great appearance; and the women’s apartments are always built backward, removed from sight, and have no other prospect than the gardens, which are enclosed with very high walls. There is none of our parterres in them; but they are planted with high trees, which give an agreeable shade, and to my fancy, a pleasing view. In the midst of the garden is the chiosk, that is, a large room, commonly beautified with a fine fountain in the midst of it. It is rais’d nine or ten steps, and enclosed with gilded lattices, round which, vines, jessamines, and honey-suckles, make a sort of green wall. Large trees are planted round this place, which is the scene of their greatest pleasures, and where the ladies spend most of their hours, employ’d by their music or embroidery.—In the public gardens, there are public chiosks, where the people go, that are not so well accommodated at home, and drink their coffee, sherbet, &c. Neither are they ignorant of a more durable manner of building; their mosques are all of free-stone, and the public hanns, or inns, extreamly magnificent, many of them taking up a large square, built round with shops under stone arches, where poor artificers are lodged gratis. They have always a mosque joining to them, and the body of the hann is a most noble hall, capable of holding 3 or 400 persons; the court extreamly spacious, and cloisters round it, that give it the air of our colleges. I own, I think it a more

reasonable piece of charity than the founding of convents.—

“ Most families have had their houses burnt down once or twice, occasioned by their extraordinary way of warming themselves, which is neither by chimnies nor stoves, but by a certain machine called a Tendour, the height of two foot, in the form of a table, covered with a fine carpet or embroidery. This is made only of wood, and they put into it a small quantity of hot ashes, and sit with their legs under the carpet. At this table they work, read, and, very often, sleep; and if they chance to dream, and kick down the Tendour, the hot ashes commonly set the house on fire. There were 500 houses burnt in this manner about a fortnight ago, and I have seen several of the owners since, who seem not at all moved at so common a misfortune. They put their goods into a bark, and see their houses burn with great philosophy, their persons being very seldom endangered, having no stairs to descend.”]

In Asia, if you cross the sea, which is about a mile over, you come to Schutari, passing by Leander's tower. It is a large town, and there the grand signior has a stately seraglio and lovely gardens. A little lower lies Chalcedon, once a city famous for the fourth general council, but now a pitiful village. The Prince's Isle, which is four hours sail from Constantinople, and contains two little towns of Greeks, has excellent air; and the channel of the Black Sea, called the Thracian Bosphorus, is very convenient to take the air upon, being twelve miles long, affording a delightful prospect of stately houses and lovely gardens. Six miles from Constantinople are two forts, built to hinder the inroads of the Cossacks, who would otherwise seek their booty in that city. At the mouth of the Bosphorus is a rock, about fifty paces from the land, where stands a pillar of white marble, called Pompey's Pillar, because raised by him (as it is said) in memory of his victory over Mithridates. Over
against





Habit of the Grand Signior in 1749.

against this rock in Europe is a village by the sea-side, called Fanare, where is a light-house for the convenience of vessels to keep them from the rocks, on which they are in danger from frequent tempests and currents, caused by the Danube, Boristhenes, Tanais, and other rivers falling into this sea, to suffer shipwrecks: from thence it is called Mauro-Thalassia, i. e. The Black-Sea; and by the Greeks, the Euxine, or Axene-Sea, i. e. Inhospitable.

The Turks are commonly well-shaped, and have none crooked or crippled among them, but are generally of robust and strong constitutions. Their habit is very fit to make them seem graceful, and to cover all defects; for next their skin they wear a pair of drawers, and over them a shirt and doliman, reaching down to their heels, like a close-bodied cassock, made of sattin, taffata, or other neat stuff, which is quilted in winter; and this they gird about with a sash, or leathern-belt, adorned with gold or silver-buckles. At their girdles they commonly wear two daggers, or cangiar, their handles and sheaths being garnished with gold and silver, and sometimes precious stones, and their pouch for tobacco. Over the doliman they wear a feredg, or night-gown, which in winter time they line with rich furs, if they are able. Their stockings are of cloth, and the feet are socks of red and yellow leather, sewed to them. Their shoes, which they call Padouches, are of the same colour, like our slippers. Their heads are covered with a crimson velvet cap, without brims, about which they wreath a white or red turban, which is a scarf of linen or silk stuff, many ells long, and by the fashion of it the quality of the man is known. The janizaries wear upon some special occasion a sercola, or cap of ceremony, which hangs down behind, and has a pipe of gilt leather before, half a foot long, reaching to the middle of their forehead; otherwise they wear a turban of white, red, or other silk, as the common sort of Turks do.

The attire of the ladies of Constantinople hath a particular air of grandeur and magnificence in it, and far surpasses the dress of the other women of that country. Their tarpous, or head-dress, is made up of many handkerchiefs of various colours, all wrought with gold and silver, beset with all manner of precious stones, and adorned with several sorts of flowers. They can put it on or off without undoing it, and usually wear it several days, and then put it into another fashion; but it is often so heavy, as to be a burthen them. They wear outwardly a white gown, edged at the bottom with gold-laces and fringes, and lined with furs in winter, as the men's. The ladies of the seraglio wear sometimes on their heads a calpak, or fur-cap; others a round platine, as the Jewish women, with a feather on each side, and plumes at their ears.

[Lady Montague describes her Turkish dress in the following terms.—“ The first part of my dress is a pair of drawers, very full, that reach to my shoes, and conceal the legs more modestly than your petticoats. They are of a thin rose coloured damask, brocaded with silver flowers. My shoes are of white kid-leather, embroidered with gold. Over this hangs my smock, of a fine white silk gauze, edged with embroidery. This smock has wide sleeves, hanging half-way down the arm, and is closed at the neck with a diamond button; but the shape and colour of the bosom is very well to be distinguished through it. The antery is a waist-coat, made close to the shape, of white and gold damask, with very long sleeves falling back, and fringed with deep gold fringe, and should have diamond or pearl buttons. My caftan, of the same stuff with my drawers, is a robe exactly fitted to my shape and reaching to my feet, with very long strait falling sleeves. Over this is the girdle, of about four fingers broad, which all that can afford it, have entirely of diamonds or other precious stones; those, *who will not be at that expence*, have it of exquisite embroi-

embroidery on sattin; but it must be fastened before with a clasp of diamonds.—The curdée is a loose robe they throw off, or put on, according to the weather, being of a rich brocade (mine is green and gold) either lined with ermine or fables; the sleeves reach very little below the shoulders. The head-dress is composed of a cap, called Talpock, which is, in winter, of fine velvet embroidered with pearls or diamonds, and, in summer, of a light-shining silver stuff. This is fixed on one side of the head, hanging a little way down with a gold tassel, and bound on, either with a circle of diamonds (as I have seen several) or a rich embroidered handkerchief. On the other side of the head, the hair is laid flat; and here the ladies are at liberty to shew their fancies: some putting flowers, others a plume of heron's feathers, and, in short, what they please: but the most general fashion is, a large bouquet of jewels, made like natural flowers, that is, the buds of pearl; the roses of different coloured rubies; the jessamines of diamonds; the jonquils of topazes, &c. so well set and enamelled, 'tis hard to imagine any thing of that kind so beautiful. The hair hangs at its full length behind, divided into tresses braided with pearl or ribbon, which is always in great quantity. I never saw in my life so many fine heads of hair. In one lady's I have counted 110 of the tresses, all natural; but it must be owned that every kind of beauty is more common here than with us. 'Tis singular to see a young woman that is not very handsome. They have naturally the most beautiful complexions in the world, and generally large black eyes. I can assure you, with great truth, that the court of England (though I believe it the fairest in Christendom) does not contain so many beauties as are under our protection here. They generally shape their eye-brows, and both Greeks and Turks have a custom of putting round their eyes a black tincture, that, at a distance, or by candle light, adds very much to the

blackness of them. I fancy many of our ladies would be overjoyed to know this secret ; but 'tis too visible by day. They dye their nails a rose-colour ; but I own, I cannot enough accustom myself to this fashion, to find any beauty in it."—]

The Turks shave their heads, and say the devil nestles in long hair ; but they suffer their beard and mustachos to grow : they have a great esteem for a man with a handsome beard, and account it a great affront to take a man by his beard : they swear by that of their father, the grand signior, or the like. They salute one another by laying their hands upon their breasts, and bowing a little, say, *Sela meon aleicom*, i. e. *Peace be with you*, and the person saluted returns the like answer, which was the ancient way of salutation, as appears from the scripture, and is very grave. The left-hand is the most honourable with the Turks, because it is the sword-side, so that the Christians and Turks, though neither will give the upper-hand one to another, agree well in walking together, through difference of opinion.

The Turks make great use of bathing, both for keeping their bodies neat and clean, and for their health's sake ; and in every town they have many fair bagnios, the smallest village being seldom without one. They are all made of the same fashion, differing only in bigness and ornaments. All that go into them shave off all the hair of their body, and go in naked, all but their loins, which are covered with a napkin. A servant also rubs them well behind and before, to supple their bones before they go in. Such as cannot shave themselves, fetch off the hair with the powder of a certain mineral called *Rusma*, which being mingled with lime and hot water, and laid upon any place, will fetch off the hair in half a quarter of an hour's time. In Malta they use orpiment for the same end. Having bathed, a servant with soap and cloths cleanses the body from all filth, and then they are dried with warm cloths,
and

TO THE LEVANT.

41

and so dress. The price of the bagnio is two aspers for the master, and as many for the man, if he will be well served. The poorest person that is, man or woman, goes to the bath at least once a week. The women go in by themselves, and are served by women only. It is a capital crime for a man to go into the bath where the women are. Great persons have them in their houses for themselves and wives.

[Lady Montague went to one of these bagnios at Sophia, a handsome town near Adrianople, famous for its hot baths, and describes it thus:—"I went to the bagnio about ten o'clock. It was already full of women. It is built of stone, in the shape of a dome, with no windows but in the roof, which gives light enough. There were five of these domes joined together, the utmost being less than the rest, and serving only as a hall, where the portress stood at the door. Ladies of quality generally give this woman a crown or ten shillings, and I did not forget that ceremony. The next room is a very large one, paved with marble, and all round it are two raised sofas of marble, one above another. There were four fountains of cold water in this room, falling first into marble basins, and then running on the floor in little channels made for that purpose, which carried the streams into the next room, something less than this, with the same sort of marble sofas, but so hot with steams of sulphur proceeding from the baths joining to it, it was impossible to stay there with one's cloaths on. The two other domes were the hot baths, one of which had cocks of cold water turning into it, to temper it to what degree of warmth the bathers pleased.

"I was in my riding-dress, and certainly appeared very extraordinary to them. Yet there was not one of them that shewed the least surprize or impertinent curiosity, but received me with all the obliging civility possible. I know no European court, where the ladies would have behaved themselves in so polite a manner

manner to such a stranger. I believe, upon the whole, there were 200 women, and yet none of those disdainful smiles, and satirical whispers, that never fail in our assemblies, when any body appears that is not dressed exactly in the fashion. They repeated over and over to me, "Uzelle, pek Uzelle," which is nothing but, Charming, very charming.—The first sofas were covered with cushions and rich carpets, on which sat the ladies; and on the second, their slaves behind them, but without any distinction of rank by their dress, all being in the state of nature, that is, in plain English, stark naked, without any beauty or defect concealed. Yet there was not the least wanton smile or immodest gesture amongst them. They walked and moved with the same majestic grace, which Milton describes our general mother with. There were many amongst them, as exactly proportioned as ever any goddess was drawn by the pencil of a Guido or Titian, —And most of their skins shiningly white, only adorned by their beautiful hair, divided into many tresses, hanging on their shoulders, braided either with pearl or ribbon, perfectly representing the figures of the graces.

I was here convinced of the truth of a reflection I have often made, "that if it were the fashion to go naked, the face would be hardly observed." I perceived that the ladies of the most delicate skins and finest shapes, had the greatest share of my admiration, though their faces were sometimes less beautiful than those of their companions. To tell you the truth, I had wickedness enough, to wish secretly, that Mr. Jervais could have been there invisible. I fancy it would have very much improved his art, to see so many fine women naked, in different postures, some in conversation, some in working, others drinking coffee or sherbet, and many negligently lying on their cushions, while their slaves, generally pretty girls of seventeen or eighteen, were employed in braiding their hair in several pretty fancies. In short,

it

it is the woman's coffee-house, where all the news of the town is told, scandal invented, &c.——They generally take this diversion once a week, and stay there at least four or five hours, without getting cold, by immediate coming out of the hot-bath into the cool room, which was very surprising, to me. The lady, that seemed the most considerable amongst them, entreated me to sit by her, and would fain have undressed me for the bath. I excused myself with great difficulty. They being however all so earnest in persuading me, I was at last forced to open my shirt, and shew them my stays, which satisfied them very well; for, I saw, they believed I was locked up in that machine, and that it was not in my own power to open it, which contrivance they attributed to my husband.”——

This agreeable writer furnishes farther remarks on the Turkish ladies.—“ ’Tis very pleasant to observe how tenderly voyage-writers lament the miserable confinement of the Turkish ladies, who are perhaps more free than any ladies in the universe, and are the only women in the world, that lead a life of uninterrupted pleasure, exempt from cares, their whole time being spent in visiting, bathing, or the agreeable amusement of spending money and inventing new fashions. A husband would be thought mad that exacted any degree of œconomy from his wife, whose expences are no way limited but by her own fancy. ’Tis his business to get money, and her’s to spend it; and this noble prerogative extends itself to the very meanest of the sex. Here is a fellow that carries embroidered handkerchiefs upon his back to sell, and as miserable a figure as you may suppose such a mean dealer; yet I’ll assure you, his wife scorns to wear any thing less than cloth of gold; has her ermine furs, and a very handsome set of jewels for her head. ’Tis true, they have no places but the bagnios, and these can only be seen by their own sex; however, that is a diversion they take great pleasure in.

“ I was,

“ I was, three days ago, at one of the finest in the town, and had the opportunity of seeing a Turkish bride received there, and all the ceremony used on that occasion, which made me recollect the Epithalamium of Helen, by Theocritus ; and it seems to me, that the same customs have continued ever since. All the she friends, relations and acquaintance of the two families, newly allied, meet at the bagnio ; several others go, out of curiosity, and I believe there were that day 200 women. Those who were, or had been married, placed themselves round the rooms, on the marble sophas ; but the virgins very hastily threw off their cloaths, and appeared without other ornament, or covering, than their own long hair braided with pearl or ribbon. Two of them met the bride at the door, conducted by her mother and another grave relation. She was a beautiful maid of about seventeen, very richly dressed, and shining with jewels, but was presently reduced to the state of nature. Two others filled silver gilt pots with perfume, and began the procession, the rest following in pairs, to the number of thirty. The leaders sung an Epithalamium, answered by the others in chorus, and the two last led the fair bride, her eyes fixed on the ground, with a charming affectation of modesty. In this order they marched round the three large rooms of the bagnio. 'Tis not easy to represent to you the beauty of this sight, most of them being well-proportioned and white skinned ; all of them perfectly smooth, and polished by the frequent use of bathing. After having made their tour, the bride was again led to every matron round the rooms, who saluted her with a compliment and a present, some of jewels, others of pieces of stuff, handkerchiefs, or little gallantries of that nature, which she thanked them for by kissing their hands. I was very well pleased with having seen this ceremony ; and you may believe me, that the Turkish ladies have, at least, as much wit and civility, nay liberty, as among us. 'Tis true, the
same

same customs that give them so many opportunities of gratifying their evil inclinations (if they have any) also put it very fully in the power of their husbands to revenge themselves, if they are discovered; and I doubt not but they suffer sometimes for their indiscretions in a very severe manner. About two months ago, there was found at day-break, not very far from my house, the bleeding body of a young woman, naked, only wrapped in a coarse sheet, with two wounds of a knife, one in her side, and another in her breast. She was not quite cold, and was so surprisingly beautiful, that there were very few men in Pera, that did not go to look upon her; but it was not possible for any person to know her, no woman's face being known. She was supposed to have been brought, in the dead of night, from the Constantinople side, and laid there. Very little enquiry was made about the murder, and the corpse was privately buried without noise. Murder is never pursued by the king's officers, as with us. 'Tis the business of the next relations to revenge the dead person; and if they like better to compound the matter for money (as they generally do) there is no more said of it. One would imagine this defect in their government, should make such tragedies very frequent, yet they are extremely rare; which is enough to prove the people not naturally cruel. Neither do I think, in many other particulars, they deserve the barbarous character we give them.—

“ Upon the whole, I look upon the Turkish women, as the only free people in the empire; the very divan pays a respect to them, and the grand signior himself, when a bassa is executed, never violates the privileges of the haram, (or women's apartment) which remains unsearched and entire to the widow. They are queens of their slaves, whom the husband has no permission so much as to look upon, except 'it be an old woman or two that his lady chuses. 'Tis true, their

their law permits them four wives*, but there is no instance of a man of quality that makes use of this liberty, or of a woman of rank that would suffer it. When a husband happens to be inconstant (as those things will happen) he keeps his mistress in a house apart, and visits her as privately as he can, just as it is with you. Amongst all the great men here, I only knew the *tesferdar* (i. e. treasurer) that keeps a number of she-slaves, for his own use, (that is, on his own side of the house, for a slave once given to serve a lady, is entirely at her disposal) and he is spoke of as a libertine, or what we should call a rake; and his wife won't see him, though she continues to live in his house."]—

The Turks have no sumptuous feasts, but are contented with a small matter. They have no sauces but what are made at first sight, as oil, pepper, &c. Their usual food is pilau, which is rice boiled with a pullet, a piece of mutton, beef, or the like, and for want of meat, with butter. Their bread is light, but coarse, like our biscuit; and flat. They spread a carpet of Turkey leather on the ground, called a *Sofra*, and sitting down upon the ground like taylor, eat it with wooden spoons; and instead of napkins, they use a long blue cloth, cast round the table. They drink water usually, because wine seems to be forbidden by the alcoran; but the goodfellows say, it is a council, not a precept, and so drink it plentifully;

* See remarks on this subject: "Several learned men have fallen into the vulgar mistake, that Mohammed granted to his followers an unbounded plurality; some pretending that a man may have as many wives, and others, as many concubines, as he can maintain: whereas, according to the express words of the koran, no man can have more than four, whether wives or concubines.—Nor can we urge as an argument against so plain a precept, the corrupt manners of his followers, many of whom, especially men of quality and fortune, indulge themselves in criminal excesses; nor yet the example of the prophet himself, who had peculiar privileges in this and other points." Prelim. Dis. to the Koran, § vi. p. 176.

but

but few do it in public, except the janizaries or some profligates. They never mingle water with their wine, and laugh at the Christians for so doing. It is plentiful at Constantinople, and all over the Archipelago. The poorer sort, for cheapness, drink a liquor made of barley and millet, somewhat like our beer, but not so pleasant. This drink will make them drunk. They also drink coffee all hours of the day. This liquor they hold to be good to cure the head-ach, and keep down vapours from the head; it comforts the stomach, and helps the digestion; nay, they say it is good against all maladies. All sexes and ranks, rich and poor, drink at least two or three dishes a day in Turkey. At the coffee-houses the master hath music to divert his customers, and draw others in. They have also sherbet, which is a very good drink, made in Egypt, of sugar, lemon-juice, musk, ambergrease and rose-water. At their treats they give coffee, sherbet, and perfume for their beards. They spread quilts on the ground for their bedding, and every one lies on his own, and the masters lay them on their divans.

Their recreations are either to sleep, smook a pipe of tobacco, or play on the tambour, which is a kind of lute; and though it be no pleasant music, they will play all day on it; but scholars read or write. They laugh at the Franks for walking backward and forward. They entertain their company with discourse, or a game at chess, draughts, tables, or such like plays; but they never play for money, or any thing of value, because they account it sinful; and yet will spend whole afternoons at their games. The recreations of soldiers are their military exercises, viz. shooting at marks or butts with bows and arrows, darting the zagaye, shooting with an harquebuse, running. The other Turks make a great diversion of puppet-shews, which, though performed different from ours, yet are more pleasing; their songs are pretty,

pretty, but obscene; and so are many of their postures in dancing.

The Turkish language is a primitive and oriental tongue, and though not very copious, yet is grave and pleasant, and with a little supply from the Arabian and Persian, is rich and elegant enough. The Turks are not much addicted to sciences, yet have doctors of their law, who explain it in all senses.

[With regard to the Turkish religion, Mr. Tournefort says,—"The only article of faith the Mahometans have, is, that there is but one God, and that Mahomet is the messenger of God. As to the commandments, the Turks reduce them to five. I. To pray five times in a day. II. To fast in lent (or their month of Ramadan.) III. To give alms, and do works of charity. IV. To go in pilgrimage to Mecha. V. To suffer no filth upon their body. There are four other points added, but not as absolutely necessary to salvation. 1. To keep Friday a sabbath. 2. To be circumcised. 3. To drink no wine. 4. Not to eat swine's flesh, nor things strangled.—They believe also that their prayers will not be heard, unless they first resolve firmly to forgive their enemies. It is for this reason that they never let a Friday pass without making a hearty reconciliation; and hence it is, that we never hear of any malice among the Turks.*

Where their theological assumptions are so few and simple, and where, in consequence, such stress is laid on good works; there, if any where, we may expect to see the duties of humanity cultivated in an especial manner; and if the difference of religious sentiments will not permit us to regard them as brothers in Christ, we shall be obliged to allow them at least the character of being good Samaritans.

"We are told, that beside private alms, there is no nation which expends more upon public foundations

* See a collection of the moral precepts contained in the Koran; lately published under the title of *The Morality of the East*.

than the Turks. Even they who have but a moderate fortune leave something after their death, to maintain a man to give water in the summer heats to drink to passengers, as they go along by the place where they are buried." "Nor (continues M. Tournefort) do I question but they would also have ordered vessels of wine, if Mahomet had not forbidden the use of it. The sick visit the prisons, to discharge those who are arrested for debt: they are very careful to relieve persons who are bashfully ashamed of their poverty.

How many families may one find, who have been ruined by fires, and are restored by charities! They need only present themselves at the doors of the mosques: they also go to their houses to comfort the afflicted. The diseased, and they who have the pestilence, are succoured by their neighbour's purse, and the parish funds. For the Turks, as Leunclavius observes, set no bounds to their charities. They lay out money for repairing the high-ways, and making fountains for the benefit of passengers; and build hospitals, inns, baths, bridges, and mosques.

"As charity and love of our neighbours are the most essential points of the Mahometan religion, the high-ways are generally kept mighty well; and there are springs of water common enough, because they are wanted for making the ablutions. The poor look after the conduit-pipes; and those of tolerable fortune repair the causeways. The neighbourhood joins together to build bridges over the deep roads, and contribute to the benefit of the public according to their power. The workmen take no hire, but find labourers and masons gratis for the several sorts of work. You may see pitchers of water standing at the doors of the houses in the towns, for the use of passengers; and some honest musſulmen lodge themselves under a sort of sheds, which they erect in the road, and do nothing else during the great heats, but get those who are weary to come in, and dress themselves, and take refreshment. The beggars them-

selves, though there are very few to be seen, think they are obliged to give their superfluities to other poor folks; and they carry charity, or rather vanity, to such an extream, that they give their leavings even to sufficient persons, who make no scruple to receive their bread, and to eat it, to shew how highly they esteem their virtue.

“ The charity of the Mahometans is extended also to animals and plants, and to the dead. They believe it is pleasing to God, since men who will use their reason want for nothing; whereas the animals not having reason, their instinct often exposes them to seek their food with the loss of their lives. In considerable towns they sell victuals at the corners of the streets to give to the dogs; and some Turks, out of charity, have them cured of wounds, and especially of the mange, with which these creatures are miserably afflicted toward the end of their life: and we may see persons of good sense, out of mere devotion, carry straw to lay under the bitches which are going to whelp; and they build them small huts to shelter them and their puppies. We would hardly believe there are endowments settled in form by will, for maintaining a certain number of dogs and cats so many days in the week; yet this is commonly done: and there are people paid at Constantinople to see the donor's intentions executed, in feeding them in the streets. The butchers and bakers often set aside a small portion to bestow upon these animals: yet with all their charity, the Turks hate dogs, and never suffer them in their houses; and in a time of pestilence, they kill as many as they find, thinking these unclean creatures infect the air. On the contrary, they love cats very well, whether it be for their natural cleanliness, or because they sympathise with themselves in gravity; whereas dogs are wanton, sporting, and noisy.

“ As to plants, the most devout among the Turks water them out of charity; and cultivate the earth

TO THE LEVANT.

57

where they grow, that they may thrive the better. The good mussulmen believe they do in it a thing agreeable to God, who is the creator and preserver of all things."——

* Even though we should make a small matter of allowance for that exaggeration, which a gentleman might be betrayed into, who was surprised with so much benevolence and humanity, where perhaps he little expected to find them; enough will still remain, and the concurrent testimony of others, will altogether sufficiently establish the fact, of the Turks being a most humane benevolent people.

* The Turks appropriate to themselves the name of Moslemim, which has been corrupted into Mussulman; signifying persons professing the doctrine of Mahomet. They also term themselves Sonnites, or observers of the oral traditions of Mahomet and his three successors; they likewise call themselves True Believers, in opposition to the Persians and others, the adherents of Ali, whom they call a wicked and abominable sect. Their rule of faith and practice is the Koran.

* The chief ecclesiastic is the musti, which name signifies an expounder of the law, and his office is of such dignity, that when he comes to court, the emperor himself rises from his seat, and advances seven steps to meet him. He alone has the honour of kissing the sultan's left shoulder; while the grand vizier, with a more profound inclination of the body, kisses only the edge of the emperor's vest, who advances no more than three steps to meet him. The law requires, that the musti should be consulted on all emergencies, particularly in those relating to peace and war; but the peculiar regard now shewn to him is little more than mere form: for were he either to give a disagreeable interpretation of the law, or, while in council, to presume to traverse the emperor's designs, he would be instantly deposed, and his place

supplied by one of a more compliable disposition. On conviction of treason, or any other capital crime, he is put into a mortar, kept for that purpose in one of the seven towers at Constantinople, and pounded to death.

‘ The reverend Dr. Busching observes, that as the musti of the Turks may be compared to the pope, so a cadalisker, who is a secular person, is not unlike a patriarch : a mola answers to an archbishop ; a cady, who is also a layman, may be accounted a bishop ; and an iman, a priest, whose chief employment is praying.

‘ The Turks have also their convents, and monks under the general name of dervises, the chief of which are the bektashi, mebelevi, cadri, and segati ; whose forms of worship chiefly consist in certain religious dances.

‘ The Turks at present avoid all appearance of propagating their religion by fire and sword ; and the Christians of various sects, who reside amongst them, enjoy full liberty of conscience, and live in much greater tranquillity than among some who stile themselves Christians.

‘ The Greek church in this part of the world has at its head the patriarch of Constantinople, who is chosen by the neighbouring archbishops and metropolitans, and confirmed by the emperor or the grand vizier. This is a person of great dignity, he being the principal of all the Greek patriarchs, and the head and director of the eastern church. His revenue amounts to no less than a hundred and twenty thousand guilders, one half of which he pays by way of annual tribute to the Ottoman Porte, adding six thousand guilders besides, by way of present at the feast of Bairam. Subordinate to him are seventy archbishops and metropolitans, and a much greater number of bishops. The Armenians have many churches in this country ; the Jews and Roman catholics have also the free
exercise

exercise of their religion, and the Swedes have been permitted to build a Lutheran church at Constantinople.

‘ The Turks are not without learning, having some schools, colleges, and academies, by them called medaris; but these are generally inferior to those among the Christians, and their management of them also very different. Lately a Turkish printing-office has been set up at Constantinople by Ibrahim Effendi, who, after great opposition, obtained leave to print all kinds of books, except on matters of religion. He also published some maps, and books of history and geography, and is said to have had a considerable knowledge of the Latin tongue.

‘ Literature, however, is not so rare among the Greeks, who have not only schools for instructing children in the principles of religion, as reading, writing, and learning by heart the psalms and passages of scripture, but have also universities. The state of learning, indeed, among the Greeks, is at present at a very low ebb, in comparison of what it is among us; but it ought to be remembered, that they are destitute of the same means and opportunities of mental improvement. As to physic, the Greeks either learn from the Arabic, Jewish, or Christian physicians residing among them; or else study in the universities in Germany, Holland, or England.

‘ The ottoman government is very well characterized by M. Tournet in the following passages; by which it will appear how necessary it is in our present enquiry, to distinguish between the government and the people.

“ Those, who do not reflect on the original of this empire, discern at first sight, that the Turkish government is extremely severe, and almost tyrannical; but if we consider that it began in war, and that the first ottomans were, from father to son, the most formidable conquerors of their age, we shall not be sur-

54 THEVENOT'S TRAVELS

prised, that they set no other limits to their power than merely their will.

“ Could it be expected that princes, who owed their greatness solely to their own arms, should divest themselves of their right of conquest, in favour of their slaves ? It is natural for an empire which is founded in a time of peace, and the people of which make choice of a chief to govern them, to be mild and gentle, and the authority of it may, in a manner, be divided and shared ; but the first sultans owed their promotion purely to their own valour, and being full of maxims of war, affected to have a blind obedience, to punish with severity, to keep their subjects under an inability to revolt ; and in a word, to be served only by persons who stood indebted to them for their fortune, whom they could advance without jealousy, and crush without danger.”

‘ This much may suffice as to the maxims on which this empire was first founded, and still subsists ; the effects of it will not be difficult to conceive.’

“ Though the Turks, says M. Tournefort, imagined God gives prudence, and the other necessary talents, to those whom the sultan raises to high employments ; experience often testifies the contrary. What capacity can pages have, who are trained up among eunuchs, who treat them with the bastinado for so long a time ? Would it not be better to promote youth by degrees, in an empire where no regard is had to birth ? Beside, these officers pass at a step, from a state of the utmost uneasiness and constraint, to such an extraordinary liberty, that it is impossible they should not let loose their passions ; and yet they are entrusted with the government of the most important provinces. As they have neither abilities nor experience to perform the duties of their charge, they trust to their deputies, who are commonly great robbers, or spies of the grand visier, to send him an account of their conduct. These new governors are forced

forced also to pass through the hands of the Jews; for as they have nothing when they come from the seraglio, they have recourse to those usurers, who lead them to all manner of rapine and extortion.— This evil would not be so extream, if they would be content to receive it again by little and little; but as they are afraid every moment the bassa should be strangled or removed, they never let a debt grow old, and the people must be squeezed to repay them.

“ Under such circumstances it is evident, that nothing can be permanent at the Ottoman Porte, and that it is a wheel incessantly turning.”

“ The dominion of the sultan is acknowledged in three of the four quarters of the earth, as follows :

“ Turkey in Europe, a part of the ancient Christian empire of the east, at present bounded on the north by Croatia, Sclavonia, and Transylvania; on the east by Poland, Russia, and Asia; on the south by the Mediterranean sea; and on the west by the Adriatic and Dalmatia. The extent is not to be ascertained with any precision. It contains the following provinces: to the south are the Morea, or Peloponnesus, Achaia, Thessaly, Epirus, Albania, and Macedonia; and toward the north, Romania, Bulgaria, Bessarabia, part of Podolia, Servia, part of Hungary, part of Croatia, Bosnia, and part of Dalmatia. Turkey in Asia, which is divided into Eastern and Western. The Eastern, contains Diarbeck, Turcomania, and Georgia; the Western comprehends Arabia, Palestine, Syria, and Anatolia. In Africa, the Turkish government extends over Egypt; and nominally over Algiers, Tunis, Tripoli, and Barca.

“ The titles of the emperor, according to the custom of the East, are very prolix and magnificent, as will appear from the following specimen. We, the servant and lord of the most honoured and blessed cities, the venerable houses and sacred places, before which all nations bow; of Mecca, which God de-

lights to honour; of the resplendid Medina, and the holy city of Jerusalem; of the imperial and desirable cities of Constantinople, Adrianople, and Bursa, emperor; also of Babylon, Damascus, of the fragrant Paradise, and the incomparable Egypt; of all Arabia, Aleppo, Antioch, and many other highly celebrated and memorable places, cities, and faithful vassals, emperor; emperor of emperors, the most gracious and all-powerful sultan, &c.

‘ The Turkish arms are a crescent.

‘ In the succession to the empire, no regard is paid to age or birth-right, the Turks esteeming it sufficient, if, in their elections, they keep to the Ottoman family: but women are excluded from the throne. Though the government is purely monarchical and despotic, yet if the emperor takes no care to indulge the humours of the people, and especially of the mutinous janizaries, he is not only in danger of being deposed, but also of being murdered.’

Lady Mountague observes,—‘ The government here is entirely in the hands of the army. The grand signior, with all his absolute power, is as much a slave as any of his subjects, and trembles at a janizary’s frown. Here is, indeed, a much greater appearance of subjection than amongst us; a minister of state is not spoke to, but upon the knee; should a reflection on his conduct be dropt in a coffee-house, (for they have spies every where) the house would be razed to the ground, and perhaps the whole company put to the torture. No huzzaing mobs, senseless pamphlets, and tavern disputes about politics. But when a minister here displeases the people, in three hours time he is dragged even from his master’s arms. They cut off his hands, head and feet, and throw them before the palace-gate, with all the respect in the world; while the sultan (to whom they all profess an unlimited adoration) sits trembling in his apartment, and dares neither defend nor revenge his favourite. This is the blessed condition of the most absolute

absolute monarch upon earth, who owns no law but his will.'

'With respect to the national revenues, they are returnable to two treasuries; the public treasury, and the treasury of the mussulmen. The public treasury is under the management of the testendar, or high treasurer, who has under him twelve offices, to which all the revenues of the empire, arising from tributes, customs, &c. are returnable, and out of which the army is paid. The treasurer is allowed five per cent. of all the money brought into the treasury, which must bring him in at least 200,000 dollars annually. One fourth of the money he receives he pays to the kietchudabeg, or kahya, who is the grand vizier's commissary, and above the testendar. The money of this treasury, called the public money of the mussulmen, is not to be touched by the emperor but in the greatest exigency, much less for private occasions. The sultan's private treasury, which he disposes of according to his own pleasure, is under the care of the hafnadar baschi, who is the next person in rank to the kislar in the seraglio. Prince Cantemir says, that in his time, 27,000 purses, amounting to thirteen millions and a half of rix-dollars, were annually returned to both treasuries. The confiscations of the estates and effects of the bashas, and other officers, together with the money arising from the escheats of Turks dying without male-issue, make also a very considerable article.'

The money current at Constantinople is, the mangour, which is half a quadrin, copper-money, and six of them make an asper, which is a little piece of silver, stamped with the grand signior's name, and worth eight deniers, or three farthings sterling. The isolette is worth fifty-five aspers. The aslani, or German rix-dollar, so called because it is stamped with a lion, in Turkish aslan, is worth eighty aspers, and the piastre, or picade, ninety. The Turkish chequin is worth two piastrs, and the Venetian, ten aspers more.

The

58 THEVENOT'S TRAVELS

The' aspers are many of them counterfeit. Their weights are the quirat, which is four grains, and sixteen of them make a drachm; the medical is a drachm and a half, twelve drachms make an ounce; the rotte is twelve ounces; the oque is three rottes, or four hundred drachms; and the cantar is an hundred and fifty rottes.

As a specimen of the haughty stile used by the ottoman sultans, we shall here entertain the reader with a cartel, equally insolent and extravagant, sent by Solyman I. emperor of the Turks, to Maximilian II. emperor of the Germans.

“ By connivance of the great God in heaven, we Solyman, god on earth, great and sublime emperor of all the world, lord, master, and disposer of all the followers of Christ; we send and declare unto thee, Maximilian, indignation, misfortune, and infidelity to thee and thy princes, subjects and adherents. We, moreover, give thee to know, that we, by the sufferance of the great God, stiled on earth the perpetual and universal God, most mighty emperor, soldan of Babylon, lord of Armenia, the mightiest in Persepolis and Numidia, the great auxiliary of God, prince in Barbary, even unto the mountains of Achaia; king of kings, from the meridian to the pole, from the rising of the sun to the setting thereof, the first and chief placed in the paradise of Mahomet, the scourge of Christendom and Christians, keeper and defender of the sepulchre of thy God crucified, the only victorious and triumphant lord of all the world, and of all circuits and provinces thereof: thou, Maximilian, who stilest thyself king of our kingdom of Hungary, we will visit thee for that cause, and make thee acquainted with our strength of thirteen kingdoms, collected into one hundred thousand horse and foot, prepared for war, with all the power of Turkish munition, such as thou, nor any of thy servants have seen, heard, or had knowledge of; and this even before thy chief city Vienna.

We,

We, Solyman, god on earth, in defiance of thee, thy adherents, and abettors, do, with our warlike strength, pronounce and intend thine and their utter destruction and depopulation, by every possible means we can devise; and this we signify unto thee, to the end that thou and thy miserable people may prepare yourselves for death or ruin: with us it is determined, by the hands of our janizaries, to ravage and spoil thee, and all thy German kingdoms and provinces. This misery we have denounced against thee and thy princes: have thou no doubt but we will come. Dated in the year of our reign forty-seven, in the city of Constantinople, from which we did expel thy predecessors, their wives, children, and friends, and made them miserable slaves and captives."

All these tumid menaces evaporated in smoke. Solyman, it is true, made vast preparations to invade Hungary with a powerful army, and invested the city of Sigeth, on the frontiers of Sclavonia, which was defended by count Serini at the head of a numerous garrison. Solyman did not live to see the place reduced, but died before it of a malignant fever. The vizier, however, continued the siege, and the place was defended to the last extremity by the gallant Serini, who, finding it impossible longer to withstand the fury of the assailants, made a sally with his garrison, and was slain with all his followers. The vizier, having entertained his soldiers with the sight of Serini's head upon a pole, afterward sent it to count Salm, who then commanded at Raab, together with this short billet: "In token of my love, I send thee the head of a most resolute and valiant commander, thy friend. The rest of his body I have decently buried, as became such a man. Sigeth bids thee farewell for ever."]

Mr. Thevenot left Constantinople, August 30th, 1656, and sailed in a faique to Montagna, from whence he rode to Bursa, which was called by the antients Prusia, the metropolis of the antient kingdom

dom of Bythinia, and which was the capital city of the Turkish empire in the reign of Orcan, the son of Osman the first sultan, who took it in the 726th year of the hegira, and in the year of our Lord 1325; but it was taken from Bajazet by Tamerlane. It is about ten miles distant from Mount Olympus; is pleasantly situated, and water is so plentiful, that beside what they have in their dwelling-houses, they have fountains in their houses of office for their ablutions. They have some waters that run through the town, so hot as to boil an egg, of which they have made several bagnios, which serve for the cure of many distempers, and people come above 100 miles to wash in them.

From Bursa he went to Smyrna with the caravan; and because nothing is to be met withal upon this road but water, travellers must carry all their provisions and household-stuff along with them, or wait both. It is a large town, and well inhabited both by Turks and Christians, but is neither pleasant nor strong. It is commanded by a castle, at the bottom of which in the way to the Greek church, called Santa Veneranda, is a great amphitheatre, where St. Polycarp, St. John's scholar and bishop of Smyrna, suffered martyrdom. The port is but small, but the road is spacious and safe, and has a castle lately built to command it. By the road stands the custom-house, and the houses of the consuls, merchants, and Franks, who have, for the most part, a back-door toward the sea.

Beside Turks, there live in it Christians of all countries, Greeks, Armenians, and Latins. The Greeks have two churches, the Armenians have also two churches, and the Latins as many. The country about it is plain and fertile in olive-trees, and full of gardens. All things there are in abundance, and their wine is most excellent. It is very subject to earthquakes, which happen every year, and often ruin the town; but it is soon rebuilt again, because
of

of the convenience of its situation. "The air in summer-time would be very hot, if it were not for the low wind, or north breeze, as they call it; which blows regularly every day, and much qualifies the heat.

[We have a more correct account of this city in Sir George Wheeler's travels, which we will add in his own words.——" Smyrna hath so many advantages from its natural situation, that notwithstanding the great calamities which have befallen it by war, and earthquakes, it having been no less than six times overthrown and almost utterly ruined: yet it hath still been thought worth the repairing, and restoring to all the beauty the art of its inhabitants could contrive to adorn it with. It is situated at the bottom of a bay, esteemed twenty miles to its mouth, secured with high mountains on every side from all winds but the west; whence from the sea they can receive no damage.

" Smyrna is a place of great antiquity, and is reputed to have had the Amazon Smyrna for its foundress. They therefore stamped their money with the figure of her head. Here is a great number of Christians of all nations, sects and languages. The Latin church hath a monastery of Franciscans; the Armenians have one church; but the English, which are the most considerable in number next the Greeks and Armenians, have only a chapel in the consul's house; which is a shame, considering the great wealth they heap up here beyond all the rest: yet they commonly excel them in their pastor; for I esteem a good English priest an evangelist, if compared with any of the rest. The Hollanders, I believe, next to the English, are more numerous than any nation of the Franks, and take no more care, as I could learn, of their religious worship. But as to trade, none strive to outvy each other so much as the English and Hollanders, whereof Smyrna and Aleppo are now the chief places in the Levant. The trade was formerly

merly pretty well divided between them ; but since their war with the French, the English have much the greater part of it.

The chief commerce consists in raw and Persian silks, programs, both in yarn and also woven, brought by the Persians and Armenians ; and much cotton, raw and made in yarn, &c. which groweth all about these countries, and the islands of the Archipelago, being brought by the Greeks and Turks to be sold here. The English factory consists of fourscore or an hundred persons, most of them younger sons to gentlemen, who give three or four hundred pounds to some great merchant of the Levant company, and bind their sons apprentices for seven years ; three whereof they serve at London, to understand their masters concerns, and then their masters are obliged to send them to negotiate in these parts, and to find them business, out of which they are allowed a certain sum per cent. There, by their industry in traffic for themselves, also upon good gains, but little loss, they live genteelly, become rich, and get great estates in a short time, if they will be but indifferent good husbands, and careful of their own and their owners business."]

Ephesus lies not above fourteen or fifteen leagues from Smyrna. In the way is a village called Sedequi, about three leagues from Smyrna, situated in a very pleasant country ; for which reason the European consuls of Smyrna have their country-houses there, and frequently retire thither to divert themselves with hunting. The rest of the way from Sedequi to Ephesus is over a very pleasant and large plain. Ephesus, once so noted a city, is now nothing but a confused heap of rubbish, pieces of marble, demolished walls, broken columns and chapters. That part, which is at present inhabited, is bounded on the east with a large plain, which reaches as far as the Archipelago, and on the sides with high hills. The most remarkable thing in it is the old church of St. John

John the evangelist. The Turks have converted it into a mosque, have added a minaret, and adorned it after their fashion; but the greatest rarities of it, when it was a church, were carried to Constantinople to sultan Solymán, to adorn the mosque he had erected there. The castle stands on a hill just by it, and has a very ancient tower still standing, on the top of which is a very curious piece of sculpture, or basso-relievo, which, as some say, represents the history of the famous Roman, Marcus Curius; but others say, the destruction of Troy. The truth is, none dare come near enough to take an exact view of it, and so they only guess at it. In passing it, you may discern three pieces of marble, one represents Bauhmal, the second a man fallen dead from his horse; a person in a senator's habit standing by, seems to lament the accident; and the third is the figure of a dead body laid out ready for interment.

A large inclosure, where antiently stood the temple of Diana, has nothing remaining of it, but one large gate, much ruined and defaced. Within it, on the north side, is engraven on a stone a man on horseback, with a dog by him, and a serpent twisted round a tree. On the south-side are two inscriptions, but they are so mingled, that their meaning is not to be guessed at. Not far from Ephesus lies an island called Scala Nova, but by the Turks, Cous-Adasi, or the Island of Birds. Here are the richest Muscadine wines made, of all the islands of the Archipelago.

From Smyrna Mr. Thevenot went for a diversion to see the wonders of Chio, so much talked of throughout all Asia. This island, which may be called the paradise of Greece, is governed by Christians, though under the authority of the Turks, who command in small matters. The people obtained these privileges by submitting voluntarily to Mahomet II. when he conquered Greece; and the Turks suffer them to enjoy them without controul. Up and down the country are several churches, belonging either to the po-
pish

pish bishops or monks; but the Greeks have many more in several places, the Latin churches being reckoned but 301, but the Greeks 500: they are all well served, and divine service is performed with as many ceremonies, as if it were in the heart of Christendom, for the Turks molest them not.

This island produces great quantities of mastic. They prick the trees in the months of August and September, and the mastic, which is their gum, sweating out by the holes made in the bark, runs down the tree, and falls upon the ground. There it congeals into flat pieces, which they gather some time after, and lay it in the sun to dry, and then range and shake them in a sieve to separate the dust from them; which so sticks to the faces of those that do it, that it cannot be got off but by rubbing their faces with oil. These villages produce above 1000 chests of mastic, of which they pay to the grand signior yearly 300 chests, or 300 weight; every village being assessed according to their quantity of trees; and the rest they are obliged to sell at a certain rate, to the farmer of the customs. This mastic is by Dioscorides allowed to be the best in the world, though it grows also in other places. It is a white gum, which enters into the composition of many ointments; and the Greeks use to chew it much, because it makes them spit, whitens their teeth, and sweetens their breath: they put it also in their bread to make it more delicate.

The chief town of this isle is of the same name. It hath good houses, and the streets are wide enough for coaches: it is not large, but well peopled, and most part of the inhabitants are Christians, either Greeks or Latins, who have each of them a bishop, and several churches; but the Greeks have most by far. They have also many convents of nuns, but not so strictly shut up but that men may come at them, and they will be kind to them, sometimes even beyond the bounds of Christian charity. They may
leave

leave their convent when they please; and their business, while they are in it, is to embroider in gold, silver and silk, upon handkerchiefs, purses, &c. and they are very skilful in it.

This whole island is very subject to earthquakes, yet would be very fertile were it not so stony, and if it had more water; for it rains so little there, that every spring the Turks, Greeks, Latins, and Jews, are forced to make processions to obtain rain. But notwithstanding the hilliness and dryness of the island, it has all things necessary and good in sufficient quantities. It yields corn and wine, but being thick, some do not like it, because, they say, they must both eat and drink it. All things are cheap there, and excellent partridges may be had for little or nothing; for they keep them tame like turtles, and have keepers, who drive them out in the morning, and whistle them in at night, which call they always obey. The inhabitants of this island are the only people who have preserved their liberty under the Turks.

The Chiots make much damask, sattins, taffatas, fustians, and other silk-stuffs, and drive a trade in many places with their saiques, viz. to Grand Cairo, and the maritime cities of Barbary and Natolia. Such as are not obliged to follow business, sit whole days under the trees talking together. Learning is out of use in this country; yet they have naturally a sharp wit, so that to avoid their cheats in dealing, a man had need of all his eyes about him.

The Chiots, both men and women, are much given to dancing; and on Sundays and holidays, they dance all night promiscuously, both in the cities and villages; and a stranger is freely allowed to put in with them. They are not at all jealous, but their women and maids are allowed to stand at their doors to see and talk with such men as pass by; and they will be as merry and familiar with strangers, as if they had been acquainted with them all their days.

Another isle of the Archipelago, bordering upon Asia, is Patino, Palmosa, or Patmora, antiently Pathmos. It is but 18 miles in compass, and has but one well built town in it, with a castle in the middle of it, called, The Monastery of St. John, where 200 Greek monks live. St. John the Evangelist being banished into this isle, is said to have wrote here his Revelations. They carefully keep in their church a body shut up in a case, which they affirm to be the body of St. John; and shew a grotto, where they likewise say St. John wrote the Apocalypse. There are about 3000 souls in the isle, who have much ado to live, the isle being very dry and rocky. No Turks live in the island, but they are all Christians who pay tribute to the grand signior. The Corsairs put into this island to careen, and take fresh water.

The isle of Nixia, antiently Naxos, is 120 miles in compass. It was subject to the Sanudi and Somarigi, Venetian dukes, till the Turks took it under the emperor Solymus; yet there are still in it several noble families descended of those dukes. The land is fruitful in all things, but especially the valley of Darmilla, which has 18 villages. By the sea-side, over against the island of Nicaria, is to be seen, upon a very steep and rugged mountain, some ruins of the castle of Apollo; and it is a wonder how stones could be got up so high to build it. By it are four little towns well inhabited.

On the hills hereabout many goats feed upon an herb, called Ledum, which leaves a kind of viscous dew upon their beards, that turns into a gum, of a very good smell, called Labdanum, or Laudanum, and is gathered by cutting off their beards.

About six miles from Nixia is the isle of Paro, antiently called Paros, which has three castles, several villages, and a good harbour for all sorts of vessels; fair churches, and many Greek priests and monks. The antiquities of this isle, consisting in statues, marble chests,

thefts, &c. were carried away by an English gentleman, who took all he could find here, as well as at Delos, now called Sedrille, where was plenty of them; but now there remains but one image of a woman, so large that it cannot be stirred. This isle was famous for its noble quarries of marble, and for the oracle of Apollo heretofore, but now it is the resort of the corsairs. The island of Mycone, antiently Myconus, was once a well peopled isle, but now is almost forsaken, because of the rigorous persecution of the Turks. It is about three miles round.

We pass over several islands of inferior note; as the enumeration of them would furnish very little either of information or entertainment.

From Chio Mr. Thevenot sailed into Egypt, and in his passage, being left before the isle of Samos, he took a view of it. It is a very barren country, though famous for having been the birth-place of Pythagoras, Polycrates, and the Sibyl: it is eighty miles in circuit. Over against Samos, and pretty near it, is the isle of Nicaria, antiently called Icaria, from Icarus the son of Dædalus. It is of a long figure, and the land is very dry and full of rocks, in which are the houses of the inhabitants, who are in all about 3000 souls, very poor and ill clad.

They are much addicted to swimming, and fishing up sponges and wrecks; and the richest men, or papas in the isle, give their daughters to the best swimmer, which is tried before the damsel and her father: he that can remain longest under water wins the maid. They pay the grand signior tribute in sponges. They have vineyards among the rocks here and there, and they make of the grapes a sort of white wine, as clear as water, which passes by urine as soon as it is drank. The wine, as also wax and honey, they trade with to Chio. The inhabitants are well shaped and strong. The old Greek emperors of Constantinople banished persons of quality that had offended them into this isle.

Leaving Samos, he came to the isle of Stanchio, otherwise called Isola Longa, ninety miles distant from it. It was antiently called Coos, is seventy miles in circuit, and very fruitful, especially in good wine. On the port by the sea-side is a pretty good castle, where the Turks keep garrison. The town lies behind it, where there is a prodigious tree of that vast extent, as to cover 2000 men easily, the branches being supported with many stones and wooden pillars; there are several barbers-shops, coffee-houses, and such like places, beside benches to sit on, under it. It was antiently famous for the temple of *Æsculapius*, and the births of Hippocrates the prince of physicians, and Apelles the prince of painters. The knights of Malta held it, when they were masters of Rhodes, and there are still many monuments remaining in it. Strangers here are more regarded by the women than is grateful to their husbands.

He sailed next to the castle of Bodron, which lies over against Stanchio, at 12 miles distance. There is a good port, but so shut up with dirt, that great ships cannot get into it. You enter this castle through seven gates, over which are several coats of arms, which belonged to the knights of Rhodes, that commanded there.

From Bodron he sailed to Rhodes, which is 100 miles from Stanchio. The isle of Rhodes has Lycia on the north, being parted from it by the sea, which is 20 miles broad; the isle of Cyprus on the east; Candia on the west, and Egypt on the south. It is 100 miles in circuit, lying in a temperate climate. The soil is fruitful, and hath several villages in it well inhabited, beside a small city which is strong. This island has been under the Greeks, and under the Saracens, who lost it to the knights hospitallers of Jerusalem in 1309. They held it 200 years, and now is in the hands of the Turks, who under Solymann II. took it in 1522.

The

The town hath two harbours, of which the Great Port, being square and spacious enough, is not very safe, when the wind blows from E. N. E. or S. E. On the right-hand, at the entry of this port, is a new tower, built by the Turks, in a place where the old tower of St. Nicholas stood. It is well furnished with cannon; and over against this tower, stands the castle of St. Angelo, but somewhat ruinous. This castle and tower were built in the place where stood the feet of the great Colossus, one of the seven wonders of the world; between the legs of which a ship under sail might pass. It represented the sun, and was cast by Chares the Lyndian. It was seventy cubits high, strided fifty fathoms, and carried a light-house in one hand. It was overthrown by an earthquake, and being broke to pieces by the Saracens, was sold to a Jew, who loaded 900 camels with the metal, and carried it to Alexandria, in the year of our Lord 954, and 1461 years after it was made. The port of the gallies, which is covered by the castle of St. Erme, is a good harbour, and able to contain many gallies; but the mouth of it is so narrow, that one galley only can enter at a time. It looks to the E. N. E. and is every night shut with a chain. On the side of this port is a piazza, with some trees and a fountain in it, and at the bottom of it the arsenal, where gallies and faiques are built. The town is small, but strong, having high and well-built walls, planted with faulcons on the top, and below there are port-holes for great cannon.

It hath three gates, one to the sea, where corn is sold, and two to the land-side. Over the water-gate is set up the dragon's head, which was 33 feet long, waisted all the country round, and was slain by Deogate de Gozon, one of the knights of St. John. The streets of the town are tolerably broad, all paved with little stones, and for the most part covered with pent-houses on each side: there are several fair buildings in it. Rhodes is inhabited now only by Turks and

Jews; for though the Christians are permitted to keep shops in town in the day-time, yet in the night they must retire to villages in the country about it. Lindo, the country of Chares, who made the Colossus of Rhodes, is a little rock at the point of the isle of Rhodes, 60 miles from the town. It has a small town on it, with a very good fort.

At the bottom of the Mediterranean, lies the noble island of Cyprus, famous in all ages for the fertility of its soil, the excellence of its climate, and the advantage of its situation. It has been known in different ages of the world, by very different names; and some of these are such, that it would be a difficult thing to point out clearly the authorities upon which they are founded. At length it was called Cyprus, but from whence it is not very clear; some say from its copper mines, others from cypress-trees which were in a manner peculiar to it.

In antient times it was consecrated to Venus, who is stiled by the poets, the Cyprian Goddess; and the reason of this seems to have been from the wantonness of its inhabitants; as this again may be derived from the excellence of its climate, and from the fertility of the country. The longest day is about fourteen hours and a half; their weather in summer is prodigiously hot, so that sometimes their brooks, and even their rivers, have been dried up; and in the reign of Constantine the Great, when they had no rain for 36 years, it was in a great measure deserted. But such accidents happen seldom, and therefore ought not to be mentioned as objections to the general repute this country has been in for its great fruitfulness.

It abounds with wine, oil, corn, sugar, cotton, honey, wool, turpentine, allum, verdigrease, all sorts of metals, and most excellent salt. This island affords several good ports, all the materials requisite for building of ships, all the commodities that can be desired for carrying on a great trade; and, if it
were

were under a right government for one century, might be able to defend itself against all its neighbours. At present it is thinly peopled, and not half cultivated. A Turkish basha destroyed all the sugar-canes, to prevent the Cypriots from having too much wealth; an evil which there is now no reason to fear. In a word, it is at this day the clearest proof that can be given, how much a bad government can defeat all the kind intentions of nature: for in spite of all the advantages that a country can possibly have, there never was a more dismal or desolate place than this island is at this day. From having millions of people, there are now in it scarce 30,000; from a climate that produced a perpetual spring, it is become both unwholesome and unpleasant; from cities and towns that touched each other, there are now only villages and heaps of ruins; from abundance of all things, the inhabitants are reduced to indigence and starving. So that, except to considerate and intelligent persons, the face of the modern Cyprus refutes all that ancient authors have said in its favour. Such are the effects of a false religion and tyrannical government.

It would be inexcusable in speaking of these islands, to suffer that which makes the greatest figure in history, to remain hidden, and out of the reader's view; I mean the island of Candia, so long the theatre of war between the Venetians and the Turks. The inhabitants of this island are allowed to be sensible, as well as brave and hardy; whereas the belotes, or inhabitants of the island of Sebo, are commonly called *Prasinos* by the Turks, which is as much as to say, Green. The reason of this is, that the Turkish basha, much esteemed for his wisdom, observing the manners of the inhabitants of that island, said, once "A wise Sciot and a green horse were rarities long and hard to be met with." By this unlucky remark he stamped the name of *Prasinos* upon this whole nation. But for the Candians, though the Turks love them, yet they cannot help owning, that they love

both courage and understanding; of both which they gave ample testimony in the course of the long war before-mentioned.

The island of Candia, which in old time was, and also now is by the Turks called Crete, hath followed, for the most part, that of the empire of Greece, and is now subjected to the tyranny of the Turks, after a war of above 27 years; in which time the Venetians did bravely, and with unparalleled courage, defend the city of Candia to the last extremity. After a close siege, for near two years continuance, the vizier there in person, and with him the best of all the Ottoman forces, they were forced to surrender; yet upon the most honourable terms that themselves could propose, carrying away with them, not only their cannon and all other ammunition, but also the bells which were in the steeples, and whatever else they thought worth their labour. The vizier was so much overjoyed that the city was surrendered to him, that he appointed several of the Turkish boats to assist the Venetians, if they should have occasion for their help, in carrying their goods to the ships. He was so observant of his word on the cessation, that he caused two janizaries to be put to death for attempting to force their way into the city.

All Europe has heard of this great siege; how many thousand bombs were cast into the city; how many mines were blown up; and how many bold assaults the Turks made. They had at last worked themselves so near the walls, that it was impossible for the besieged to make use of any of their great guns; for no sooner could a man appear to level a gun, but there was a shower of bullets and arrows: so that the Turks would often attempt to undermine, and the Venetians to countermine them; and when they met under ground, they fought most desperately. The Venetians have an engine which they call *Trombo di Fuoco*, it is as long as a half-pike, the staff bigger; at the end are two irons about two feet

feet long, in the form of a fork, in which is fastened a trunk made of iron, and some are wood; in it are five charges, each firing severally and at a certain time, and carry several bullets to do execution as far as a pistol: they set fire to it at the fore-part, and have a touch to reach from one chamber to the other. Another invention they had to fish up the Turks when they attempted to undermine their walls: they had hooks made in the form of a boat's grappling, the points sharp, fastened to a rope, and four or five feet of chain at the end; these hooks they often cast over the walls amongst the Turks, and seldom failed to bring up a Turk, some fastened by the cloaths, others by the body. I have heard some of the officers say they have taken several in a night; for when the hook was fastened, they gave them not time to unhook themselves, but had them soon over the walls.

This island had twenty cities, and above one thousand towns, villages, and large monasteries; now there are not above four cities, and three hundred towns and villages. Several men have several opinions about the labyrinth here; but one signior Venetando, who was born in a neighbouring village, gives this account: that a certain king of this island had so great a hatred for all women, that he ordered this place for his court; and at last lived so privately, that he would not suffer any persons to come to him, but such as administered affairs, and ruled in his stead. He would seldom come out, but to worship at a temple, dedicated to Jupiter, which stood close by it. In this labyrinth he ended his days, and had a famous tomb built for him, the ruins of which they shew you.

The labyrinth is about two miles about, being so covered on the top with earth, as it seems to be all firm land; we entered it with two torches and candles in lanthorns, having a line to direct us out again. The way is plain under foot, and arched over head,

for we

some arches being about ten feet high, some more, some less, with several windings. I made it my business to observe if there was any thing of a building in the pillars or sides, but found it mostly an entire stone; which they told me was so well cemented together, that indeed it appeared so. Here are a great many small vaults, about four feet long, two broad, and two over, which were for burying-places. There are abundance of batts which hang in clusters, some of them larger than ordinary. We endeavoured to fright them, scorching their wings, by which we found there was life in them : their sleep is observed to be much more sound with a north-wind, than with a south-wind ; as the spring comes on they leave this their palace. We had almost ended our line, being about 100 pikes, which is about eighty yards, and then returned out, being a good hour in the labyrinth. The damps are very great, against rain it is always dropping, but very dry with northerly winds. At the end is a lake, and they tell you, that some who have attempted to go to it, have been drawn into it. Our curiosity did not invite us to see it ; for though it were not true, as in probability it is not, the noisome smells are enough to stifle one. To the south-west, about ten miles distant, is that famous and great mountain, called Pilla Vuona, formerly mount Ida ; at four of the clock it casts a shadow on the labyrinth. On it are many pleasant monasteries, with groves of cypress-trees, and abundance of fountains. Some say the coast of Barbary may be seen from the top. From the labyrinth to Candia, is about ten hours riding, most in a plain, till within ten miles of the city.

There are in this island abundance of monasteries, but very poor, and some are shut up for want of monks. Candia, so famous and generally known for the brave defence it made against the Turks, appears, by the ruins, to have been one of the best cities in the mid-land seas. It is seated on the north-side of
the

the island; almost mid-way between Canea and Sittia, in a pleasant bay, having an artificial port secured from the north-wind by a mole about 200 yards long, with a strong and large castle at the head, called *Castel del Molo*, having twenty great guns. To the east of the arsenal is the old castle, called *La Battaria del Arsenal*, which is rebuilt with a ditch round it to bring in the sea, mostly cut out of a firm rock. The port is almost round, and the gallies or smaller vessels secure against any wind, but there is not water enough for ships of any considerable bigness. It is filled very much with the rubbish that the rains carried into it from the city, and would certainly have been choaked up in a few years, had it not been for a French merchant, one *monfieur Dodei*, who to ingratiate himself with the *basha*, caused an engine to be brought from *Marseilles* to cleanse it.

The Turks take a delight to give an account of the strength of the place, and especially will shew you a small cave or arch, where the Venetian general used to sleep, (as they tell you) to secure himself from the bombs. Not above one eighth part of the houses that formerly were, are now inhabited; very few being left entire; nor do the Turks repair any but those where they dwell. The beams of the old houses are bought up and carried to Venice, Zant, and other places; and being made of cypres-wood, they serve to make chests and cabinets, many of which have been brought to England. The number of the inhabitants of the city is not reckoned to be above 10,000, including Greeks. There is a continual garrison of 2000 janizaries, beside the *basha's* guards. Since the taking the place, they have granted liberty to all that will come to inhabit there; but all their encouragement cannot restore it.

The MILITARY QUALITIES of the several EUROPEAN NATIONS compared :

By a General Officer who has just published an
Account of the late Campaigns in GERMANY; in
which he bore a great Part.

NEXT to the local geography of a country, the natural history, and political constitution of it, are objects that deserve the utmost attention; as the quantity and quality of its productions, soil, climate, food, and form of government: because on these the physical and moral qualities of the inhabitants entirely depend. Those who inhabit the plains, and rich countries, are generally effeminate and bad soldiers; impatient under the least fatigue, soon sick, require too much food, and are less active than those of the mountains, and in every respect inferior to them. What did not the poor Scots Highlanders do? what did they not suffer? They will live where an Englishman, though animated with equal courage and love of glory, will perish; merely from the difference of their situation before they become soldiers. The Croats in the empress's service, seldom if ever encamp, and are exposed to all the inclemency of the weather; yet, in proportion, much fewer of them die, than among the rest of the troops: which can be attributed only to the difference of the countries from whence they come. The inhabitants of great towns are still worse than those of the plains; being long enervated with vice, and its consequences, they are unable to support any fatigue: and are, moreover, too talkative ever to form good and obedient soldiers. The form of government produces no less variety in the characters of men, than the physical qualities of the country.

The

The subjects of a despotic prince being from their birth taught obedience, and subordination, two essential qualities to form a good soldier; if not entirely alienated and weakened by oppression, and poverty, are preferable to those of republics, unless these are animated by the enthusiastic fire of liberty. But if destitute of this principle, these latter make but indifferent soldiers; because their pretensions to liberty clash continually with that blind subordination, which constitutes the very foundation of a good army.

Discipline should be adapted to national characters, by which both are improved: but as those who have the formation and conduct of armies, seem wholly unacquainted with human nature in general, and with its various modifications, according to the difference of countries and government; they find themselves incapable to form a code of military laws, founded on national characters: and are therefore forced to destroy these, and establish it, on the weak, uncertain, and slavish principle of fear; which has rendered our armies much inferior to those of the ancients.

The French are gay, light, and lively, governed rather by an immediate and transitory impulse, than by any principle of reason or sentiment: their sensations, from the nature of their climate, are very delicate; and therefore objects make a very strong impression. From whence it follows that they are impetuous, and dangerous in their attacks; all the animal spirits seem united, and give them a more than ordinary degree of vigour for that instant; but it exhausts the whole frame: the instant following they appear languid and weak, and changed into other men. To this national character may be added, that their armies are recruited from the class of men that inhabit the towns, who, of all others, are the least proper for soldiers, being vain, impatient, talkative and effeminate: they advance, assured of victory, having
a great

a great opinion of themselves, and contempt of others: but if repulsed, their spirits are exhausted, shame succeeds, and humbles them to such a degree, that they are not easily prevailed upon to renew the attack; and as their vanity will never let them confess they are in the wrong, they throw the fault on their leaders, become mutinous, and desert. Wherefore it should be a maxim in making war against the French, to keep them continually in motion, especially in bad weather; always to attack them, never to permit them to follow their own dispositions, but force them to observe yours.

The Austrian army is composed chiefly out of the class of labourers, vassals of the great lords; they are obedient and patient; and bear without a murmur the greatest hardships: and though their religion does not rise to any degree of enthusiasm, probably for want of being excited by an able leader, yet it keeps them sober, and free from vice. By education, and temper, they are little disposed to reason about causes and events; and therefore very proper to form a good soldier, and superior to any other, who are not raised by some species of enthusiasm.

The Russians have all these qualifications, in common with the Austrians; and beside, such a fund of veneration for their prince, which inspires them with a degree of enthusiasm, that must necessarily render them superior to every other army that is not animated with similar principles. Their courage alone has rendered them victorious, in spite of all those difficulties in which the general ignorance of their officers involved them.

The Prussian army, being composed chiefly of strangers of different countries, manners, and religions, are united only by the strong chain of military discipline: this, and a most rigid attention to keep up all the forms and discipline established, constitutes a vast and regular machine; which being animated

the several EUROPEAN NATIONS compared. 79

mated by the vigorous and powerful genius of their leader, may be justly accounted one of the most respectable armies in Europe. But should this spring, however, languish but for an instant only, the machine itself, being composed of such heterogeneous matter, would probably fall to pieces, and leave nothing but the traces of its antient glory behind.

The Spaniards are brave and patient; and have beside a point of honour, which being improved, would make them good soldiers: their army, at present, would make but an indifferent figure, for two or three campaigns; as their generals have neither that knowledge founded on study and application, or that produced by experience.

The English are neither so lively as the French, nor so phlegmatic as the Germans: they resemble more, however, the former; and are therefore somewhat lively and impatient. If the nature of the English constitution permitted some degree more of discipline, a more equal distribution of favours, and a total abolishment of buying and selling commissions, they would surpass, at least equal, any troops in the world.

The Turks, and every government founded on military force, must necessarily decay; unless the same fanaticism which gave it birth, be kept up by continual wars. Mahomet understood this principle so well, that he has made a religious precept of it, commanding his followers never to make peace with their enemies. As the force of this army depends entirely on numbers, and enthusiasm; if this last is ever extinguished, which now seems to be much the case, the other will avail them nothing: and that immense fabric, being no longer animated with the only spirit which could support it, must sink under its own weight.

A
J O U R N E Y
T O
P A L M Y R A
O R
TEDMOR in the DESART.

THIS account is taken from the French edition of the ingenious Mr. Wood's pompous work on the Antiquities of Palmyra. A work which will be a lasting proof of the abilities of the author, and the two learned gentlemen his companions in his travels. From such works it is impossible to abridge without giving both instruction and entertainment.

"Two gentlemen *, says our author, who more than once had been led by curiosity to travel into Italy, were persuaded that a voyage properly made to the most remarkable places in antiquity, on the coast of the Mediterranean, might be of advantage to the public, at the same time that it would afford knowledge and entertainment to themselves. As I had already seen most of the places they proposed to visit, they did me the honour to communicate their design to me, and I with pleasure accepted their invitation to be one of such an agreeable party. The advantageous idea I had formed of these gentlemen,

* These gentlemen were Mr. Dawkins, and Mr. Bouverie.
whom

whom I had several times met in France and Italy, flattered me with all the success that could be hoped for from such a voyage. Their friendship, their love of antiquities and the fine arts, and their being accustomed to travelling, were circumstances essential to our project: circumstances that seldom meet in two persons, who joined to a taste and leisure for such researches, the necessary means of making them, and who had sufficient health and courage to support the fatigue of doing it. We agreed that we could not do without a fourth person who was in Italy, and whose abilities were known to us with respect to his skill in architecture and drawing. We therefore wrote to him, and engaged him to be one of the party.

We chose Rome for the place of our rendezvous; and there spent the winter together, employing the greatest part of our time in refreshing our memories by reading ancient history, and in perfecting ourselves in the geography of the country we proposed to visit.

The following spring we repaired to Naples, where we found a vessel we had hired at London, furnished with every thing we had thought would be of service to us; as a choice collection of the Greek poets and historians, books of antiquities, and accounts of the best voyages and travels. There were also on board such mathematical instruments as we might have occasion for; and presents fit for the Turks of distinction and others, to whom we might be obliged to address ourselves in the course of our journey. We visited most of the islands of the Archipelago, a part of Greece in Europe; the European and Asiatic coasts of the Hellespont; the Propontis and the Bosphorus as far as the Black Sea. We penetrated into Asia Minor, Syria, Phœnicia, Palestine, and Egypt, and visited the most remarkable places in each.

The different countries through which we passed, are known to abound in things of various kinds that

merit the attention of the curious traveller : however, it was less the present than the ancient state of these countries that attracted our regard ; though each of us was able to gratify his peculiar taste. It is impossible to consider with indifference, the countries where polite literature and the arts had their birth ; where the captains, the orators, the philosophers, the poets, and the artists, so bravely and so happily suffered their genius to soar, to the honour of human nature. Circumstances of climate and situation, otherwise trivial, become interesting from their connection with the great men who have celebrated them, and with the illustrious actions, which history and poetry represent as being there performed. The life of Miltiades or Leonidas can no where be read with such pleasure as in the plains of Marathon, or at the streights of Thermopylæ : the Iliad has new beauties on the banks of the Scamander ; and the Odyssey has fresh charms in the country where Ulysses travelled, and Homer sung.

No part of a tour through the east is so difficult as a journey to Palmyra : for it is necessary to go far from the common road, and where the grand signior's protection can be of no service. Aleppo and Damascus seemed to be the places where we might best provide for convenience and safety in this enterprize : but having endeavoured in vain to make the first of these cities, we anchored at Byroot, on the coast of Syria, and crossed over mount Libanus, in order to go to Damascus.

The bassa of that city declared that he could not promise us, that either his name or his power would be of any service to us at the place to which we were going. From what he said, and from all that we could learn from others, we found that we must be obliged to go to Haffia, a village four days journey to the north of Damascus, and the residence of an aga, whose jurisdiction extends to Palmyra. This little village is in the great road by which the caravan
of

of Damascus passes to Aleppo: it is situated near Anti-Libanus, at a few hours distance from the river Orontes. The aga received us with the hospitality so common in this country among the people of all ranks; and though extremely surprized at our curiosity, he gave us, as well as he was able, the necessary instructions for gratifying it.

We left Hassia on the 10th of March, 1751, with an escort of the best Arab horsemen belonging to the aga, armed with guns and long pikes; and having crossed a barren plain, which scarcely produces vegetables sufficient to feed the antelopes we saw there, we arrived at Sudud. This is a small village inhabited by Maronite Christians: the houses are built of bricks dried in the sun; and the inhabitants cultivate as much land around the village as is barely sufficient for their subsistence: they also make tolerable good wine. We bought some manuscripts of their priest; and after dinner continued our journey to the south-east through the same sort of country, and in three hours more arrived at Howareen, where we took up our lodging.

Howareen has the same appearance of poverty as Sudud; but we found some ruins there, that are a proof of its being once a more considerable place. A square tower with projecting battlements seems to have been built 3 or 400 years ago; and two churches in ruins may be of the same age. In these buildings there are materials much more ancient; but employed without judgment. We observed in the walls some Corinthian capitals, and many Attic bases of white marble. These fragments of antiquity, and some others we found scattered about, have belonged to works erected with more expence than taste. We had observed a neighbouring village entirely abandoned by its inhabitants; which frequently happens in this country; for when the produce of the earth is not answerable to the cultivation, the inhabitants often quit their habitations to avoid oppression.

The next day we left Howareen, and continuing to travel in the same direction, in three hours reached Carieteen; a village a little larger than the last; that has also some fragments of marble which belonged to ancient edifices, as the shafts of columns, some Corinthian capitals, a Doric base, and two imperfect Greek inscriptions. We thought proper to stay here the remainder of the day, as well to wait for the rest of the escort the aga had ordered to accompany us, as to prepare our retinue and our cattle, for the fatigue they were to suffer during the rest of our journey: for though we could not perform it in less than twenty-four hours, we were obliged to travel so long without repose, there being no water in that part of the desert.

We left Carieteen on the 13th, at ten in the morning, which was much too late: but our company became more difficult to govern in proportion as they became more numerous. This bad conduct occasioned our being exposed to the heat of two days, before our beasts could obtain either rest or water: and though it was at the beginning of the season, the sand reflected the heat of the sun with great violence, while we had neither the slightest breeze to refresh us, nor the least shade to shelter us from its beams.

Our company was then much increased, by its being joined by some merchants, so that it consisted of about 200 persons, and nearly the same number of beasts of burthen, which formed a grotesque mixture of horses, camels, mules, and asses. Our guide told us, that we were in the most dangerous part of our journey, and desired us to submit entirely to his orders; which were, that the domestics should keep with the baggage, immediately behind our guard of Arabs; from which was frequently dispatched one, two, or more horsemen on the discovery, to all the eminences before us, where they stayed till we came up with them. These horsemen always quitted the caravan on a full gallop, after the manner of the
Tartars

Tartars and Hussars. It is hard to say whether this precaution arose from a real apprehension of danger, or whether it did not proceed from an ostentatious shew of vigilance, to make us conceive an high opinion of their activity and use.

The road here from Cariateen to Palmyra was north and by east, through a level sandy plain about ten miles broad, bounded to the right and left by a chain of barren mountains, that seemed to join within two miles of Palmyra. In all this course there is neither a tree nor a drop of water: but to take off our attention from the fatigue we endured, our Arab horsemen diverted us from time to time by engaging in mock fights. It is surprising to see with what firmness they keep their saddles, and the dexterity with which they manage their horses. At night they usually sat in a circle, to drink coffee and smoke a pipe: this was their greatest regale. In the mean while one of the company diverted the rest by singing a song, or relating a piece of history, on the subject of love or war, or with an extempore tale.

When we had proceeded nine hours from Cariateen, we arrived at a ruined tower, on which we observed the cross of Malta in two or three places. Near this tower are the ruins of a superb building; but a magnificent door-case of white marble, is the only part that remains standing, and uncovered with sand. At midnight we stopt two hours to take some repose; and on the 14th at noon arrived at the end of the plain, where the mountains to the right and left appear to meet. Between these mountains is a valley, where are still seen the ruins of an aqueduct, that formerly conveyed water to Palmyra.

On each side of this valley are many square towers of a considerable height; and on approaching them we found that they were the ancient sepulchres of the inhabitants of Palmyra. Scarce had we passed these venerable monuments, when the mountains opening on each side, we suddenly discovered the greatest

quantity of ruins, all of white marble, we had ever seen; and behind those ruins, toward the Euphrates, a level country extending as far as the eye could reach, without the least animated object. It is almost impossible to imagine any thing more astonishing than this view. No prospect can be conceived more striking and romantic, than such a vast multitude of Corinthian columns, with few intervening walls and solid buildings.

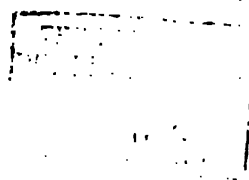
But to be more particular: on the left hand you behold a wall which belonged to the court of the temple of the sun; and though part is broken down, it is of a considerable length. A row of twelve noble windows are still standing together; and farther to the left are two others: between each is a pilaster of the Corinthian order supporting the entablature; through the space that is broken down the view is terminated by distant rows of columns, and over the part of the wall which is still standing rise the ruins of the temple itself. At the end, where stood the portico, is a square ruinous tower built by the Turks. Before these buildings are inclosures of corn and olive-trees planted by the Arabs, and separated by mud walls, while on all sides lie around them magnificent ruins.

Before the Turkish tower is a piece of a very large column standing on its base; but the greatest part, with its capital and entablature, has fallen down. The stones that are around it shew that there was a grand edifice in this place. The diameter of this column near the base is five feet and a half. A little to the right of the tower, though at a greater distance, are the ruins of a Turkish mosque with its minaret: and before it is a grand column, that rises to a great height, and is of the same dimensions as that which is broken down. A little farther to the right is a noble arch, with a pattern richly ornamented on each side, from which a colonade extends 4000 feet in length, terminated by a superb mausoleum. Many of these columns are fallen down, and open a view to the
other



Hooker's View.

in Palmyra.





Roche & Co.

in Palmyra.



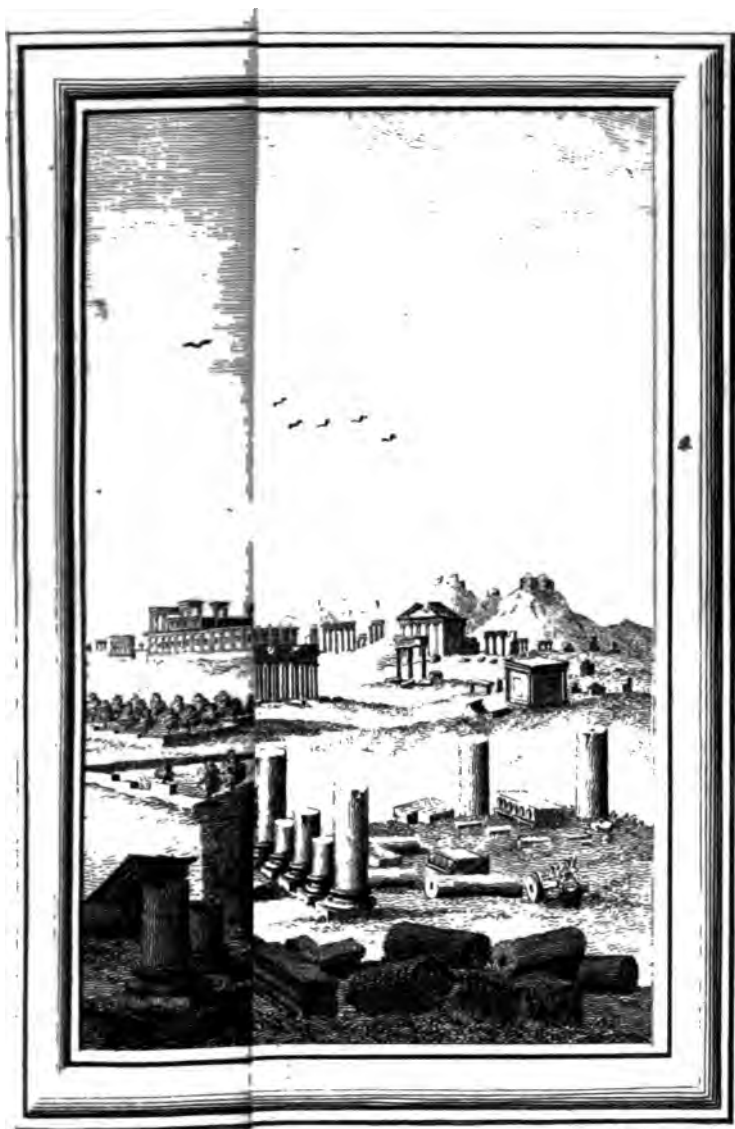
SECRET



H. K. & C. 1857

Temple of Bel in Palmyra.

TO: [illegible]
FROM: [illegible]
SUBJECT: [illegible]
DATE: [illegible]
BY: [illegible]
THOMAS E. [illegible]



Bocher sculp.

City of Palmyra.

RECEIVED
FEB 10 1964
FBI
FEDERAL BUREAU OF INVESTIGATION
U. S. DEPARTMENT OF JUSTICE

other ruins, while in other parts the remains of magnificent structures are seen through the intercolumniations. At some distance nearer before this magnificent colonnade stands a small temple, adorned with a noble portico; and still farther to the right is another temple, with its peristyle, seen through the intercolumniation. Still farther to the right is a range of columns that appear to have belonged to a portico. At some distance nearer seem to be the ruins of a Christian church; and still nearer, and farther to the right, are four lofty columns with their superb entablature, the only remains of some grand edifice. A little to the right of these, though at a greater distance, are a number of columns which still support a considerable part of their entablature, and are so disposed, that they resemble the peristyle of a small temple, that has been wholly destroyed: and nearer still, and more to the right, is an elegant mausoleum.

Beside these we see a vast number of scattered columns covering the plain, some with, and some without their entablatures, while the ground is on all sides covered with broken columns, capitals, rich entablatures, and stones of prodigious magnitude. Toward the right the distant prospect is terminated by a range of hills and mountains, on one of which are the ruins of a Turkish fortification, and on another is a castle.

These were the amazing ruins which suddenly struck our sight, and appeared at one view in the distant prospect. After having considered them for some time, we were conducted to a hut belonging to the Arabs, of which there are about thirty in the court of the great temple. The magnificence of that edifice, and the meanneſs of their habitation, formed a contrast that was quite astonishing.

The inhabitants both men and women are well shaped: the complexions of the latter are swarthy, but their features good: they were veiled, but they were not so scrupulous about showing their faces, as

the women of the East generally are. They hang rings of either gold or brais in their ears and noses; they colour their lips blue, their eyes and eye-brows black, and the tips of their fingers red. Both sexes appear to be very healthy, being almost strangers to diseases. It seldom rains there except at the time of the equinoxes; and we enjoyed a serene sky all the while we staid, but one afternoon, when we had a little shower preceded by a whirlwind, which raised such a quantity of sand as entirely darkened the air, and gave us an idea of those terrible storms that are sometimes fatal to whole caravans. We continued there 15 days, during which the Arab inhabitants supplied us pretty well with mutton and goats-flesh; but had we staid much longer, they would have been unable to have furnished us with provisions.

As we found it would be troublesome to carry a quadrant so far by land, this prevented our taking the latitude of the city; but according to Ptolemy it is in 34° latitude, and is six days journey from Aleppo, as many from Damascus by the safest road, and about 20 leagues to the east of the Euphrates. Some geographers place it in Syria, others in Arabia, and others in Phœnicia. The city walls were flanked with square towers; but in many parts they are entirely levelled, and cannot now be distinguished from the other ruins; particularly none of them can be perceived to the south-east: however, from what we discovered, there is great reason to believe that they inclosed the great temple; and therefore must have been at least 3 miles in compass.

The Arabs shewed us by the present ruins a track of land that may be about ten miles in circumference, and is a little raised above the level of the desert; observing that this was the extent of the ancient city, and that ruins were discovered there by digging. Indeed there seems better reasons in favour of this opinion, than their authority. A circuit of 3 miles was very little for Palmyra in its prosperity; especially if

we consider that the greatest part of that space is filled by public edifices, which from their extraordinary magnificence, and the great number of superb sepulchres, are evident proofs of the grandeur of the city. From thence it may be concluded, that the walls already mentioned inclosed only that part of the city, which contained the public edifices in its most flourishing state: and that after it was ruined, its situation rendering it the most proper place for putting a stop to the incursions of the Saracens, Justinian fortified it, as we learn from Procopius, and very probably contracted its bounds. Palmyra was not then, as it formerly had been, a rich and trading city, in which it was necessary to have a regard to the interest and convenience of individuals; but a frontier town, that only required strength. Beside, in building the wall to the north-west, advantage was taken of two or three sepulchres, which being of a convenient form, they converted them into towers; and as there is no doubt that the wall was built after the sepulchres, it may justly be concluded that they were erected since the abolition of the pagan religion: the Greeks and Romans having too great a veneration for their sepulchres to apply them to any other use; and it was contrary to the most express laws of both, to bury the dead within the walls of a city.

It has been observed, that on the top of one of the highest of these mountains is a castle. The ascent to it is extremely difficult and ragged. It is surrounded by a deep ditch, cut in the rock; or rather they have taken the stones from it as from a quarry. As the draw-bridge is broken, we found a good deal of difficulty in passing it. This castle is however so ill built, that it is evident, it was erected not only after the time of Justinian, to whom it is attributed; but is even unworthy of the Mamalukes. This mountain affords an extensive view to the south, where the desert resembles a sea; and to the west we may see the
top

top of Libanus, and distinctly perceive several parts of Anti-Libanus.

The barren track in which the city stands, might be made a delightful spot, by means of two rivers, that are entirely neglected. The water of both is hot and mixed with sulphur; but the inhabitants esteem it wholesome and agreeable. The most considerable of these streams rises to the west, at the foot of the mountains, in a fine grotto, almost high enough in the middle for a man to stand upright in it. The whole bottom is a basin of clear water, about two feet deep; and the heat being thus concentrated renders it an excellent bath, for which purpose it is used by the Arabs: from it runs a rapid current above three feet broad and one foot deep. This water is for some space confined within a paved channel formerly made for it; but after a short course, it is imbibed by the sand to the east of the ruins. An inscription upon an altar near it, dedicated to Jupiter, informs us, that it was called Ephea, and that the care of it was intrusted to persons elected to that office.

The other stream, the source of which we could not discover, contains near the same quantity of water; and after running for some time through the ruins, in an ancient subterranean aqueduct, joins the first, and is lost with it in the sands. The Arabs speak of a third stream that has been for some time lost among the ruins. Some have been much embarrassed to account for the loss of a river mentioned by Ptolemy, and therefore attributed it to an earthquake: however, with respect to those of Palmyra, no other change seems to have happened, than what is the effect of negligence: but if these currents are thought too inconsiderable to deserve the name of rivers, that honour should for the same reason be refused to the Pactolus, the Meles, and many other rivers of Greece, that have not so much water, except immediately after rain.

Beside

Beside these, was the subterranean aqueduct before mentioned, which brought good water to the city, and was solidly built, with openings at proper distances, to keep it clean. Procopius observes, that Justinian conveyed water to Palmyra, for the use of the garrison he left there: but we imagine that for this purpose he repaired the aqueduct, which appears to have been much more ancient, and built at an immense expence. Palmyra in its prosperity certainly could not fail to procure such a convenience; and, indeed, in more than one part of this aqueduct, we have observed inscriptions in Palmyrene characters, which are now not legible; but have found none in any other language.

Three or four miles to the south-east of the ruins in the desert, is the *Valley of salt*, where David probably smote the Syrians, 2 Sam. viii. 13. and which still supplies Damascus and the neighbouring towns with great quantities of that commodity; the earth being impregnated with it to a considerable depth. They hollow the ground upward of a foot deep; and from the rain-water, which lodges in these cavities, rises a fine white salt, that is gathered after the water is dried up, or exhaled by the sun.

These noble remains of Palmyra are too striking and magnificent not to excite our curiosity with respect to its condition in ancient times. It is natural to enquire, how a spot like this, divided from the rest of the world by an inhospitable desert, came to be chosen for its situation; who was its founder, and from what quarter it drew the riches necessary to its support? But it is remarkable that history scarcely makes any mention of Balbec and Palmyra; and we have little knowledge of them but what is supplied by inscriptions. Is not even this silence of history instructive? Does it not inform us, that there are periods in history that are entirely concealed from us?

By the natural and ordinary course, the memory of cities is preserved longer than their ruins. It is only

from history that we have any knowledge of Troy, Babylon, and Memphis: there does not at present remain a single stone of these cities, to shew where they were situated: but here are two examples of considerable cities that have subsisted longer than any other known to us; and yet it is rather what we see, than what we read, that excites our curiosity concerning them: The remains of Balbec and Palmyra still subsist, to relate, if we may use the expression, their own history. Can the loss of books be the cause, or did the ancients set less value on these edifices, than we do at present? If this last be the case, their silence with respect to Balbec will justify what they advance about Babylon; and their not mentioning Palmyra be a kind of proof of the magnificence of Greece and Egypt, on which they have bestowed such encomiums.

All the authorities of the ancients with respect to this city, may be reduced to these. In the Arabic translation of the second book of Chronicles, chap. viii. Palmyra is mentioned as subsisting before the time of Solomon: but John of Antioch says, that it was built by that monarch on the very spot where David slew the Philistine chief, in honour of that memorable action. But the Arabian histories on this subject appear so extremely fabulous and extravagant as to be unworthy of notice.

The Old Testament informs us, 1 Kings ix. and 2 Chron. viii. that Solomon erected a city in the wilderness, and called it Tedmor; and we are told by Josephus, that the Greeks and Romans afterward gave it the name of Palmyra; but that its first name was retained by the Syrians: and this is confirmed by St. Jerom, who says that Tedmor and Palmyra are the Syrian and Greek names of the same place: even at present the Arabs of the country still call it Tedmor. They pretend that these ruins were the work of Solomon; and among other things shew the seraglio of that king, his harem, and the tomb of one of his

his favourite concubines. "Solomon, the son of David, say they, performed these wonders by the assistance of spirits."

But the structures erected by Solomon were doubtless entirely demolished by Nebuchadnezzar, who, we are assured by John of Antioch, destroyed that city, before he besieged Jerusalem. It cannot be reasonably supposed, that edifices in the elegant style of those of Palmyra were prior to the establishment of the Greeks in Syria; and taking this for granted, we shall not be surprized that Xenophon takes no notice of this city in his retreat of Cyrus the Younger, though he is very exact in describing the desert. Nor shall we wonder at its not being mentioned in the history of Alexander the Great; who might have reaped great advantages from the situation of that city, when he crossed this desert. No mention is made of it even when Pompey reduced Syria to a Roman province; though at that time a taste for the polite arts began to prevail; and architecture, painting, and sculpture, were esteemed not unworthy of the attention of a Roman general. One would have imagined that Palmyra would not have escaped the avidity and avarice of the Romans; and yet we do not find that their history makes any mention of that city before the time of Mark Antony; who would have plundered it, had not the inhabitants secured themselves by transporting their most valuable effects beyond the Euphrates, and defended the passage of that river by their archers. At that time the inhabitants of Palmyra were merchants, and sold to the Romans the merchandize of India and Arabia. We may conclude that they were a rich and free people: but how

they had enjoyed these advantages is uncertain. Their riches and trade were probably of some standing, for it appears from inscriptions, that in less than 70 years after, their expences and their luxuries were excessive.

At length, when the affairs of the Romans in the East were in a deplorable situation, Odenathus of Palmyra took such advantage of the situation of his country between the two great rival empires of Rome and Persia, that he rendered himself master of the balance of power, and declared for the one or the other, according as the face of affairs changed, and his interest required. He entered into an alliance with the emperor Gallienus, collected the poor remains of the Roman army, and by his valour, activity, and remarkable patience in enduring fatigue, vanquished Sapor king of Persia in several engagements, advancing with his victorious troops as far as Ctesiphon, the capital of his empire. On his return from this expedition, with the greatest applause, and with considerable treasures, Gallienus declared him Augustus, and his associate in the government of the empire. Odenathus afterward defeated Balista, who aspired to the empire, and at length drove out the Goths, who had committed the greatest ravages. This was his last exploit, and it is thought that in this expedition he was treacherously murdered by his kinsman Maonius: his son Herodes soon after suffered the same fate. Maonius was then saluted emperor; but in a short time after was cut to pieces by his own soldiers.

Odenathus left behind him his wife queen Zenobia and two sons he had by her, who boasted her being descended from Ptolemy, and reckoned Cleopatra among her ancestors. She had many great and amiable qualities. After the death of Odenathus, she assumed the reins of government, in the name of her children; and renouncing the alliance with Rome, attacked and entirely defeated Heraclianus, the Roman general. This victory left her in the possession of Syria and Mesopotamia. She then by means of Zabdas, one of her generals, conquered Egypt, and added to her dominions the greatest part of Asia Minor. How strange, how unaccountable are the viciss-

vicissitudes of fortune ! A small territory in the midst of a desert extends its conquests over many rich countries ! The powerful kingdoms of the Ptolemies, and the Seleucidæ, form a part of the dominions of a single city, whose name is sought for in vain in their history : and Zenobia, surrounded by the barren sands of Palmyra, includes Egypt within her dominions to the south, and extends them to the north as far as the Black Sea and the Bosphorus. But the reign of this empire was of very short continuance : the emperor Aurelian a few years after recovered the eastern provinces, and forced Zenobia to shelter herself within the walls of Palmyra. He laid siege to that city ; the queen rejected all negotiations with contempt ; but after a brave defence, she resolved in person to solicit the assistance of the Persians. She set out on a dromedary ; but was taken prisoner as she was about to cross the Euphrates, by a party of horse sent after her by Aurelian. The inhabitants of Palmyra now surrendered to the emperor's mercy ; on which he spared their lives, and marched to Himsa with Zenobia, carrying with him a great part of the riches of the city, and leaving there a garrison of 600 archers.

At Himsa the emperor enquired into Zenobia's motives for resisting him with such resolution ; and upon this occasion she stained her glory, by purchasing a dishonourable life, at the expence of her friends whom she meanly betrayed. She mentioned those who had been her advisers ; on which Aurelian had the cruelty and injustice to sacrifice them to his resentment, while she was reserved to adorn his triumph. Among those who suffered was Lonicus, who wrote upon the sublime, and had dictated a haughty letter to his mistress and wrote to the emperor : but the intrepid courage with which he submitted to his fate, shows that his bravery was equal to his learning.

The misfortunes of Palmyra were not yet ended. When a free people are from the height of glory suddenly reduced to slavery, they generally take some desperate measures for their deliverance. The Palmyrenes cut off the Roman garrison; and Aurelian hearing this news as he was returning to Rome, speedily turned back; and taking the city, destroyed it, causing almost all the inhabitants to be massacred, without regard to age or sex. We are informed of the particulars of this cruelty by the emperor himself, who in the letter he wrote to Bassus to order him to repair the temple of the sun, which had been much damaged by the soldiers, appropriates to that use 300 pounds weight of gold found in Zenobia's coffers, with 1800 pounds weight of silver, which belonged to the people, beside the crown jewels.

Palmyra having thus lost its liberty, continued subject to a Roman governor; and from the only Latin inscription now found there, we are informed that Hierocles was for the fifth time president of the province, when Dioclesian erected some magnificent buildings there. In the year of Christ 400, the first Illyrian legion was quartered at Palmyra; but Procopius gives us reason to think that the city was so little regarded as to be sometimes without a Roman garrison: for he says that Justinian repaired and supplied it with water, after its having been for some time almost deserted. This is the last time that Palmyra is mentioned in the Roman history. The civil revolutions of this city afford a proof that Christianity could not be long established there, so that it is not surprizing that ecclesiastical history furnishes nothing worth the pains of repeating; and there is no means of knowing what has happened to it, since the destruction of the eastern empire by the Mahometans.

Among the several inscriptions found there, none are more ancient than the birth of Christ; and none so late as the destruction of the city by Aurelian,
except

cept the Latin inscription which makes mention of Dioclesian. The æra of these inscriptions is that of the Seleucidæ. Some of them are found in the Palmyrene, and others in Greek characters. Two of the mausoleums, which are almost entire, have on their fronts inscriptions that are very legible; one of them informs us that Jamblichus, the son of Mocimus, caused that monument to be built, to serve as a sepulchre for him and family, in the year 314, which answers to the third year of the Christian æra; and the other, that Elabelus Manaius caused it to be erected in the year 414, the 103d year of the Christian æra. The ornaments of these two mausoleums are much in the same taste; but the last is the most elegant, and finished with the greatest care: though both are so much in the taste and the manner of the other public edifices in general, that we may reasonably suppose them not to be the works of very different ages.

Before we had completed our business at Palmyra, our Arabian escort began to be impatient, and to solicit our departure; alleging that our safety in returning was much more precarious than in our journey thither; as they had then only accidental dangers to apprehend, while they were now to provide against a premeditated surprize from the King of the Belucians or wandering Arabs; who, on his having intelligence of us, might think us a prize worth losing and so. We had likewise our own reasons for more than ordinary solicitude; for we were much more anxious about preserving the treasure we brought from Palmyra, than that which we carried to it. By their advice we concealed both our intended road back, and the time we proposed to set out; and on the 14th of March left Palmyra, where its few indolent inhabitants expressed little curiosity about our visit, the reason of which they could not comprehend.

We returned without accident, by the same road through the desert, till we came finally to

scribed, in our journey to Palmyra. But before we arrived at Carieteen, we discovered at a distance a party of Arabian horsemen, to which, had they been superior in number, we must have fallen an easy prey, in the languid state to which both our men and horses were reduced, after a march of about twenty hours over the burning sands: but on our nearer approach they retired with precipitation, abandoning some cattle, which were seized by our friends, as a matter of course, laughing at our remonstrances against their injustice.

Being arrived at Sudud, we left our former road on the right hand, and in five hours more, proceeding still through the same desert, reached Cara, where we took leave of the greatest part of our caravan. The manuscripts and marbles we had collected, we sent on camels to our ship at Tripoly: the merchants who had joined us for protection, returned to Damascus with the salt they went to gather at Palmyra; and our Arabian horsemen, who were now no longer of use, having demanded a certificate of their fidelity and vigilance, which they justly deserved, returned to their master, the aga of Hassia.

We had passed through Cara before in going from Damascus to Hassia; from the last it is about six hours distant, and is under the government of the same aga. This village is pleasantly situated in the great caravan road from Damascus to Aleppo, and, we were informed, contains near 1000 souls, amongst whom are about twenty Christian families. There is one ruined church to be seen there, and another converted into a mosque: upon the wall of the latter is a line of Greek capitals in a bad character, turned upside down, in which we could read the words *Abbas Episcopus*. The common mud formed into the shape of bricks and dried in the sun, of which the houses are built, has at some distance the appearance of white stone. The short duration of such materials is not the only objection to them, for they render the streets

streets dusty when there is wind, and dirty when there is rain : inconveniencies that are also felt at Damascus itself, which is mostly built in the same manner.

After suffering almost a month's constant fatigue in the desert, particularly at Palmyra, where every hour was precious, we here indulged ourselves with a day of rest ; and by this short interval of security and repose, prepared ourselves for new fatigues.

We then set out, and arrived at Eršale in seven hours, proceeding the greatest part of the way across the barren ridge of hills called Anti-Libanus. This village, which consists of thirty poor houses, was the only one we passed through in our way from Cara to Balbec. We found nothing there worth notice, except a melancholy instance of the unhappy government of these countries : the houses were all open, every thing carried off, and not a living creature to be seen. We were informed that the governor of Balbec's brother was then in open rebellion, ravaging the country with a party of his desperate followers ; and it seems that when we passed through Eršale, he was encamped in its neighbourhood, on which the inhabitants chose to abandon their dwellings, rather than expose themselves to such unmerciful contributions as he had raised in other places.

Impatient to leave a place of such danger, we set out early the next morning, and in five hours and a half arrived at Balbec. This city, which was formerly under the government of Damascus, and some years since the residence of a bassâ, is at present commanded by a person of no higher rank than that of aga ; who preferring the more honourable title of emir, which he had by his birth, to that of his station, was called Emir Hassên : for the Arabs have hereditary nobility and family connections, contrary to the policy of the Porte, which is desirous of suppressing all influence that the grand signior cannot give and take away at pleasure.

This governor annually paid the grand signior

fifty purses for the taxes of the district under his command : he also paid fifty purses yearly for lands, granted as rewards for military service, and farmed by him. Those lands, we were told, were much more profitable to him, than to the persons for whose benefit the grant was originally intended, on account of the difficulty and danger of any man's pretending to the same farm against so powerful a competitor. He ought also to have paid something to the *bassa* of Damascus, for lands he held under him ; but he had for some time evaded it, being screened by the *kissar aga*, or the black eunuch, who has the care of the grand signior's women, to whom he was said to be under private contribution.

We took our lodgings of a Greek to whom we were recommended, and then waited on the *emir*, whom we found in a chiosque in his garden, reclined on a *sepha* near a fountain, and indolently enjoying his pipe. On our presenting him with our *firman* from the grand signior, and a letter from the *bassa* of Trioly, we were most courteously received. A pipe, coffee, sweetmeats, and perfume, were, according to custom, successively presented. He applied the *firman* respectfully to his forehead, then kissed it, and declared himself the sultan's slave's slave : told us that the land he commanded, and all in it was ours ; that we were his welcome guests as long as we would stay, and under his friendly protection might securely pursue our business.

In no instance do the oriental manners shew these people in so amiable a light, as in their discharge of the duties of hospitality : the severities of eastern despotism have indeed been always softened by this virtue, which so happily nourishes itself, where it is most wanted. The great forget the influence of power to the stranger under their roof, and only preserve a dignity so tempered by humanity, that it solely commands that grateful respect, which is otherwise scarcely known in a country where inferiors are oftener taught to fear than to love.

Notwith-

Notwithstanding the emir's obliging professions, we had been advised to distrust him; for he had an infamous character; and we had soon reason to see the justice of this friendly caution. Though, according to the custom of the country, we had sent our presents, yet new demands were daily made, which we for some time thought it advisable to satisfy; but they were so frequently, and at length so intently repeated, that we were obliged to give a peremptory refusal.

Avarice is as much an eastern vice, as hospitality is an eastern virtue. The most sordid instances of the former we found among the great, and those in public employments, while we experienced extraordinary instances of generosity in private life. We would therefore be cautious of charging to the character of a people, what this government seems to require. For amidst the uninterrupted series of shameless venality, which regulates the discharge of every public duty, from the prime vizier downward; and which, in the true spirit of despotism, stops only at the wretch who is too low to make reprisals; every function in power must submit to that portion of the common prostitution which belongs to his rank, and which therefore seems rather the vice of the office than of the man.

The frequent negotiations produced by this quarrel, in which the emir in vain exerted all his art and villainy, ended in his openly declaring, that we should be attacked and cut to pieces in our way from Balbec: but on his hearing that these menaces had not the effect he expected, and that we were preparing to set out with about 20 armed servants, he civilly sent to desire that we might interchange presents and part friends, requesting that we would allow his people to guard us as far as mount Libanus. To this we agree'd. Soon after he was assassinated by an emissary of his rebellious brother, who succeeded him in the government.

A N
A C C O U N T
O F T H E
R U I N S O F B A L B E C,
T H E A N C I E N T
H E L I O P O L I S I N C Œ L O S Y R I A.

THE valley of Bocat, in which Balbec is situated, might be rendered one of the richest and most beautiful spots in Syria; for it is more fertile than the celebrated vale in Damascus, and better watered than the rich plains of Esdraelon and Rama. In its present neglected state it produces corn, and some good grapes; but though shade is an essential article of oriental luxury, it has but few plantations of trees, the inhabitants being discouraged from labours, which promise such distant and precarious enjoyment, in a country where even the fruits of their industry are uncertain. Thus in Palestine we have often seen the husbandman sowing, accompanied by an armed friend, to prevent his being robbed of the seed.

The plain which extends in length from Balbec almost to the sea, and in breadth from Libanus to Anti-Libanus; appears to be in few places less than two leagues, or more than four over. The rivers by which it is watered are the Litane and the Bardouni: the first rises from Anti-Libanus a little to the north of Balbec, and receives great increase from a fine spring close by the city walls: the last rises from the foot of Libanus, and joins the Litane in the plain, about an hour

hour from a village called Barillas. These streams, augmented by several constant rills from the melting snows of Libanus, which the least management might improve to all the purposes either of agriculture or pleasure, form the Casimiah, and under that name enters the sea near Tyre.

Balbec is pleasantly situated upon a rising ground near the north-east extremity of this plain, between Tripoly of Syria and Damascus, and about 16 hours distant from each. We may with certainty conclude, that this was the Heliopolis of Cœlosyria, sometimes called the Heliopolis of Phœnicia. It has now about 5000 inhabitants, a few of which are Greek and Maronite Christians; and there are some Jews; but the people are at present poor, without trade and manufactures. The ancient female beauty and prostitution of the women in this neighbourhood seem to have declined together; and the modern ladies of Balbec have the character of being more chaste and less fair.

When we compare the ruins of Balbec with those of many ancient cities we have visited in Greece, Egypt, and other parts of Asia, we cannot help thinking them the remains of the boldest plan that appears to have been ever attempted in architecture.

In taking a view of this city from the south, we see the present town encompassed with its wall, and at the east end the most considerable ruins of the ancient Heliopolis, particularly the remains of its magnificent temple, which are mostly surrounded by a Turkish fortification.

The portico which formed the grand front of the temple is so noble, that no ornaments seem wanting to render it compleat: but it is disfigured by the two Turkish towers built on its ruins. Behind it the hexagonal court, into which the portico leads, is adorned with the most magnificent buildings, now in ruins: but enough is still left to give an idea of their ancient grandeur. The walls are adorned with pilasters of the Corinthian order, with niches for statues;

the doors are finely ornamented, and the entablature which surrounds the building above the pilasters is richly adorned with festoons: but the colonade which surrounded these edifices is destroyed, scarcely any thing remaining but the pedestals; and the whole court is covered with broken columns, capitals, and other parts of the buildings.

This leads into a quadrangular court, in which are likewise remains of magnificent buildings much in the same taste. The portico was crowned with an Attic course, which was also carried through the two courts, and seems to have been ornamented with statues.

We now come to the great temple, the approach to which was through the foregoing portico and courts. Little more of this edifice remains than nine lofty columns supporting their entablature. It is remarkable, that the shafts of these columns consist of three pieces most exactly joined together without cement, which is used in no part of these buildings; they being only strengthened with iron pins received into a socket worked in each stone. Most of the holes have two such sockets, one square and another circular, corresponding to two others of the same shape and dimensions in the under part of the shaft. On measuring some of the largest of those that were circular, it was found that the iron pin which they received must have been a foot long, and above a foot in diameter. By the sockets in all the fallen fragments of this temple, it appears that each stone had probably been fastened in this manner. How much this method contributed to the strength of the building is remarkably seen in the most entire temple, where a column has fallen against the wall of the cell with such violence, as to beat in the stone it fell against, and break part of the shaft, while the joinings of the same shaft have not been in the least opened by the shock.

The

The most entire temple is irregularly placed with respect to the former, and is also built upon a much lower horizontal plan. It was a peristyle of eight columns in front, and fifteen in flank, which still continue to support their entablature, notwithstanding several unsuccessful attempts of the Turks to destroy them, in order to get at the iron employed in strengthening this noble building. The arch of the portico is divided into compartments by the richest mouldings and carved work, cut in the solid stone. These compartments are in an alternate succession of one hexagon and four rhomboids, inclosing figures and heads in alto relievo. The rhomboid pannels contain heads of gods, heroes, and emperors; the hexagon also contain the heads of the same subjects, and sometimes entire figures relating to the ancient mythology; as Leda and the swan, Ganymede riding on the back of an eagle, a half-length of Diana, &c. On the inside of this temple a row of fluted Corinthian columns reach to the top of the building, supporting a rich entablature. Between each column is a niche finely ornamented, and above each niche a tabernacle or opening answering to it, supported by small columns. The roof is fallen down; and out of the ruins of the entablature grow many shrubs.

At some distance to the west of these superb remains of antiquity, is a magnificent circular temple. The order of this structure without is Corinthian, and within both Corinthian and Ionic; but the shafts of all the columns are of one piece. The lower or Ionic story is converted into a Greek church, and for that purpose is separated from the higher or Corinthian story.

On the south-west part of the city, where the walls inclose a small part of the foot of Art-Ildar-us, is a single Doric column, of considerable height; but nothing in its size, proportions, or workmanship, is

so remarkable as a little basin on the top of its capital, which has a communication with a semicircular channel cut longitudinally down the side of the shaft, and five or six inches deep. It is said that water was formerly conveyed from the basin by this channel; but how the basin was supplied, our author could not learn.

The small part of the city at present inhabited, is near the circular temple, and to the south and south-west of it. In this compass there are several minarets, or Turkish steeples. Instead of bells, which are not used in Turkey, a person is employed to call the people to prayers, from the balcony near the top of the minaret, at the five stated times appointed every 24 hours for divine worship.

The city walls, like those of most of the other ancient cities of Asia, seem the confused patch-work of different ages. The pieces of capitals, broken entablatures, and in some places reversed Greek inscriptions, to be seen in going round them, shew that their last repairs were made after the decline of taste, with such materials as lay nearest at hand. The city gates in general correspond with what has been said of the walls; but that on the north side presents the ruins of a large subassement with pedestals and bases for four columns, in a taste of magnificence and antiquity much superior to that of the other gates.

Near the city walls is a quarry of free-stone, from which probably the immense stones employed in the subassement of the great temple were taken, while the more ornamented parts of those buildings were supplied from a quarry of coarse white marble west of the city, and at a greater distance. In the first quarry there are still remaining some vast stones cut and shaped for use. One of these stones thus shaped, but not entirely detached from the quarry at the bottom,

we

we found to be 70 feet long, 14 broad, and 14 feet 5 inches deep. This stone, according to these dimensions, contains 14,128 cubic feet, and, were it Portland stone, should weigh about 2,270,000 pounds avoirdupoise, or about 1135 tons.

The inhabitants of this country, both Mahometans, Jews, and Christians, all confidently believe that Solomon built both Palmyra and Balbec. Indeed, the ruins of both answer our ideas of his power and riches, and it is not difficult to discover his wisdom in the former, and his love of pleasure in the latter. It is probable that his character as a wise and yet voluptuous Prince, may have given rise to an opinion, which, with respect to Balbec at least, seems to have scarcely any other foundation: for any Eastern monarch could not enjoy his favourite pleasures in a more luxurious retirement, than amidst the streams and shades of Balbec. Many stories are there told of the manner in which he spent his hours of dalliance in this retreat: a subject on which the warm imagination of the Arabs is apt to be too particular.

Whether the Phœnicians did not erect these temples in the neighbourhood of their capital, may be a more reasonable enquiry: for it is pretty certain, that the sun was worshipped here in the flourishing times of that people, when this plain was probably a part of their territory.

According to Macrobius, the city derived both its name and worship from Heliopolis in Egypt: and he observes, that the statue of Heliopolitan Jove was brought from thence to this city. "This divinity, he observes, was both Jupiter and the Sun: which, he adds, appears by the rites of the worship, and by the attributes of the statue, which is of gold, representing a person without a beard, who holds in his right hand a whip, like a charioteer, and in his left a thunderbolt, together with ears of corn; all which mark the united powers of Jupiter and Apollo; and the temple excels in divination."

But

But instead of looking for buildings of the Corinthian Ionic order in the Jewish and Phœnician history, it may be thought more proper to enquire for them during the time when the Greeks possessed this country. But from Alexander's conquest of it to that of Pompey, we do not find them mentioned; for which reason we conclude, that they must be works of a later date: and, indeed, John of Antioch surnamed Malala, says, that Ælius Antoninus Pius built a temple to Jupiter at Heliopolis, near Libanus, in Phœnicia, which was one of the wonders of the world. This is the only historian who mentions the building of a temple in this city.

It is certain that the structure of the temples of Palmyra and Balbec differs in some particulars from that of all others we have seen, and we imagined we could discover in many of the deviations from the true object of worship, something in the climate, soil, or situation of each country, which had a considerable influence in establishing its particular mode of superstition.

If this observation be applied to the country and religion of Syria, and we examine the worship of the sun, moon, and stars, called in Scripture Baal, Astaroth, and the Host of Heaven; we shall perhaps not only see how that early superstition, which misled the inhabitants of a level country, was naturally produced; but we may observe something of its origin and progress resulting from a connection between those objects of worship considered physically, and their characters as divinities. Thus the magnificence with which the sun was worshipped in Syria and Chaldea, the name of Baal, which in the Eastern language signifies Lord, and the human victims sacrificed to his honour; seem to point out an awful reverence paid rather to his power than his benignity, in a country where the violence of his heat is not only in many respects troublesome to the inhabitants, but destructive to vegetation.

vegetation. On the other hand, the deification of the inferior gods of the firmament seems to have taken its rise from different principles, in which love appears to have been more predominant than fear.

The extensive plains and unclouded sky not only point this out; but it appears that the inhabitants way of life, which is as uniform as their soil or their climate, has contributed to direct their attention to these heavenly bodies. It was always a custom with them to pass the summer nights on the tops of their houses, which for this purpose were made flat, and divided from each other by walls. This way of sleeping we found extremely agreeable, as we by that means enjoyed the cool air above the reach of gnats and vapours, with no other covering but the canopy of heaven, which in different pleasing forms unavoidably presents itself, upon every interruption of rest, when the mind is strongly disposed to contemplation by solitude and silence.

We could no where discover more beauties in the face of the heavens, nor fewer on the earth, than in our travels in the night through the deserts of Arabia; where it is impossible to avoid being struck with the contrast; in which a boundless dreary waste, without mountain or valley, tree or water, or the least variety of colour, offers a tedious sameness to the weary traveller, while he is agreeably relieved by beholding that cheerful moving picture which measures his time, directs his course, and lights his way. The warm fancy of the Arab soon fills the imagination from wild admiration to superstitious respect; and the passions were engaged before the judgment was consulted. Hence the Jews frequently engaged the bewitching enchantment; and an Arabian prophetic of the country, seems to add weight to the danger of contemplating such scenes, while he denounces his having perished to the temptations: *If I beheld the sun*
when

112 DESCRIPTION of JUDEA;

Though the heat, from the situation of the country with respect to the equator, might be expected to be excessive, yet Mount Libanus, from its uncommon height, is covered all the winter with snow. Dr. Shaw observes, that in travelling by night through the vallies of Mount Ephraim, he and his company were attended for above an hour by an *ignis fatuus* that assumed a variety of extraordinary appearances. It was sometimes globular, then resembled the flame of a candle; but instantly it would spread itself, and involve the whole company in its pale inoffensive light; then contracting itself, it would instantly disappear; but in less than a minute would again become visible as before; or, moving from one place to another, would expand itself, at particular intervals, over two or three acres of the adjacent mountains. It is remarkable that in the preceding evening the atmosphere had been uncommonly thick and hazy, and the dew unusually unctuous.

The first rains, as they are called, generally fall about the beginning of November; and the latter rains sometimes in the middle, and sometimes toward the end of April. In the country round Jerusalem, if a moderate quantity of snow falls in the beginning of February, and the brooks soon after overflow their banks, it is thought to promise a fruitful year; and the inhabitants make rejoicings upon this occasion, like the Egyptians upon the cutting of the Nile: but this country is seldom refreshed with rain in the summer.

The rocks of this country are in many parts covered with a soft chalky substance, in which is inclosed a great variety of shells and corals. The greatest part of the mountains of Carmel, and those of Jerusalem and Bethlehem, are also covered with a white chalky stratum. In the former are gathered many stones, which, being in the form, as it is pretended, of olives, melons, peaches, and other fruit, are im-

posed upon pilgrims, not only as those fruits petrified, but as antidotes against several distempers. Indeed the olives, which are the *lapides judaici* of the shops, have been an approved medicine against the stone and gravel; however, little can be said in favour of their peaches and melons, which are only round flint stones of different sizes, beautified on the inside with sparry knobs, that are made to pass for seeds and kernels. The waters of Jordan and Siloam; the roses of Jericho; beads made of the olive-stones of Gethsemane; the chalk-stone of the grotto near Bethlehem, called the Virgin's Milk; the little round calculi called her pease; and other curiosities of the like nature, are presents which the pilgrims usually receive in return for their charity.

As to the rivers of this country, the Jordan is not only the most considerable, but, next to the Nile, is by far the largest to be found either in the Levant or in Barbary. Dr. Shaw says, that though he could not compute it to be more than thirty yards broad, it is so deep, that even at the brink he found it to be nine feet. If we take this, says he, during the whole year, for the mean depth of the stream, which runs about two miles an hour, then Jordan will daily discharge into the Dead Sea about six millions ninety thousand tons of water. So great a quantity of water daily received, without increasing the limits of that sea, or lake, has made some conjecture, that it is carried off by subterranean cavities, or absorbed by the burning sands: but if the Dead Sea is, according to the general computation, 72 miles long, and 18 broad, by allowing, according to the observation of the great Mr. Halley, 6914 tons of vapour for every square mile, there will be daily drawn up in clouds, to refresh the earth with rain or dews, 8,960,000 tons; which is almost one-third more than it receives from this river. With respect to the bitumen, for which this lake has been always remarkable, it is said to rise at certain times from the bottom in large hemi-

114 DESCRIPTION of JUDEA;

spheres, which, on their touching the surface of the water, and being acted upon by the external air, burst with a great noise and smoke, and disperse themselves in a thousand pieces. This is said, however, only to happen near the shores; for in greater depths the irruptions are supposed only to discover themselves by the columns of smoke which arise from the lake. This bitumen is probably accompanied on its rising with sulphur, as both are found promiscuously on the shore. The latter exactly resembles native sulphur, and the former is brittle, and yields a fetid smell upon friction, or on its being set on fire: it is also as black as jet. The reverend Mr. Maundrell found on the shore a black sort of pebbles, that burn on being held to the flame of a candle, yielding a most offensive smell; but though they lose their weight in burning, they do not decrease in bulk. These stones are common on the neighbouring hills, and are capable of being carved and polished like marble.

Vulgar report would persuade us that all the birds that attempt to fly over this lake drop down dead into it, and that neither fish nor any other animal can live within these deadly waters; but this is so far from being true, that birds fly over the lake without any visible injury, and on the shore the shells of fish are often cast up by the waves. The water is very limpid, and not only salt, but very bitter and nauseous; and the last mentioned reverend gentleman, being desirous of trying its strength, went into it, and found that it bore him up in swimming with uncommon force. As to the apples of Sodom, mentioned by several authors, these are also a fiction; for nothing of that kind is either seen or mentioned near this lake; nor is there any tree from which such kind of fruit might be expected.

Modern unbelievers have dwelt much on the rocks of Palestine, the barrenness of the country, and the disagreeableness of the climate, in order to invalidate the accounts given in Scripture of the fertility of that land

land of promise, which is represented there as flowing with milk and honey: but the reverend Dr. Shaw, who seems to have examined the country with an uncommon degree of accuracy, says, 'That was the Holy Land as well cultivated as in former times, it would be more fertile than the very best parts of Syria and Phœnicia; because the soil is generally much richer, and, every thing considered, yields larger crops. Thus the cotton gathered in the plains of Zabulon, Esdraelon, and Ramah, is more esteemed than that produced near Tripoly and Sidon; and it is impossible for pulse, wheat, or any other grain, to exceed what is commonly sold at Jerusalem. Therefore, the barrenness, says he, of which some authors complain, does not proceed from the natural unfruitfulness of the country, but from the want of inhabitants, and the oppression they labour under.

Indeed the inhabitants can have but little inclination to cultivate the earth. 'In Palestine, says Mr. Wood, we have often seen the inhabitants sowing, accompanied by an armed friend, to prevent his being robbed of the seed; and, after all, whoever sows is uncertain whether he shall ever reap the harvest. As the parts about Jerusalem in particular have been described as rocky and mountainous, they have been therefore supposed to be barren; but this is so far from being the case at present, that, notwithstanding the want there has been for many ages of a proper culture, the plains and vallies, though as fertile as ever, are almost entirely neglected, while every little hill is crowded with inhabitants. It cannot here be urged, that the inhabitants enjoy more safety than in the plains; for they have no walls or any fortifications to secure either their villages or encampments; and as there are few places of difficult access, both lie equally exposed to the ravages of an enemy: but they find sufficient conveniences for themselves, and much greater for their cattle, which feed upon a richer

116 DESCRIPTION of JUDEA;

herbage ; and both are refreshed by springs of excellent water.

Corn, wine, and oil, with milk and honey, were both the food and the principal dainties of the early ages. There were once the produce of this country, as they might be still in the greatest plenty, only by using proper care. The wild-honey, once part of the rood of St. John Baptist, shews there was plenty of it in the deserts of Judea ; and by taking the hint from nature, and enticing the bees into hives, the quantity might be vastly increased. As in some places the mountains abound with rosemary, thyme, sage, and such aromatic plants as are chiefly sought by the bees ; so others are as well stocked with shrubs, and a delicate short grass, of both which the cattle are more fond than of the plants common to meadows and fallow ground. The milk of the cattle thus fed is not only far richer, but their flesh is more sweet and nourishing. These mountainous districts have been also valuable on other accounts ; they seem to have been formerly well planted with olive-trees, one acre of which, if properly improved, is more valuable than twice the extent of arable ground : and several parts of Palestine, no less than Idumea, which lies contiguous to it, are represented by the antients as abounding in date-trees.

In the beginning of March, the plains between Jaffa and Ramiah, and other places in the road to Jerusalem, are particularly distinguished by beds of tulips, frutillaries, and other plants of the same class. The balsam-tree, however, is no longer found in this country, and the dudaim, or mandrakes, mentioned in the Scriptures, are equally wanting.

Every part of the country abounds with plenty of game, as antelopes, hares, and rabbits ; and of the winged kind, woodcocks, partridges, teal, snipes, and several others, which are all caught by hawking and the chase. The hawks are usually of the nature
and

particularly of JERUSALEM. 117

and size of our goshawks, and so strong as to bring down a bustard, and stop an antelope in full career.

Acra, antiently called Accho, situated in $32^{\circ} 40'$ north latitude, is one of the places from which the Israelites could not expel the antient Canaanites; but in after times, being enlarged by Ptolemy I. he, from his own name, called it Ptolemais: but it has since resumed some resemblance of its antient name. This city was the scene of many obstinate disputes between the Croisaders and the Saracens. Its situation is as advantageous as possible; on the north and east it is encompassed by a spacious fertile plain, on the west it is washed by the Mediterranean, and on the south by a large bay, which extends from the city as far as Mount Carmel: it, however, contains little more than a few cottages, and prodigious heaps of ruins, that only serve to shew its former strength.

Among these ruins are shewn some remains of a large church, that once belonged to a convent, of which the Christians there tell the following remarkable story: The Turks, after a long siege, took the city by storm in the year 1291, when the abbess of the convent, dreading lest she and her nuns should be treated as is usual in such cases, assembled them, and exhorting them to mangle their faces, as the only means of preserving their virginity, instantly, with an heroic courage, set them the example, which the nuns boldly followed, by cutting off their noses, and disfiguring their faces in such a manner, as rendered them more adapted to excite horror than desire. Hence the soldiers, soon after breaking into the convent, were so disappointed at seeing, instead of a number of blooming beauties, such dismal objects, that they cruelly put them to the sword.

The city appears to have been formerly encompassed by a double wall, defended with towers; and without the walls are ditches, ramparts, and a kind of bastions faced with stone.

118 DESCRIPTION of JUDEA.

To the south of Acra is Sebasta, the antient Samaria, the capital of the ten tribes after their revolt from the house of David; and it being rendered by Herod a very magnificent city, he gave it the name of Sebasta, in honour of Augustus Cæsar. It is seated on a long mount, of an oval figure, which rises in a fruitful valley, surrounded by a range of hills; and is now entirely converted into gardens, having no other remains of its being once a famous city, but a large square, encompassed with columns, and the ruins of a great church, said to be erected over the place where John the Baptist was imprisoned and beheaded. In the body of the church is a stair-case into the dungeon, where they say his blood was shed. There are here a few poor families of the Turks, who have a great veneration for this prison.

A little farther, to the south is Naplosa, the antient Sychem, which stands in a narrow valley between Mount Ebal on the north, and Gerizim on the south. The Samaritans, whose chief residence is at Sychem, have a small temple upon Mount Gerizim, to which they still repair at certain seasons, for religious worship; and it is said assemble once a year to offer sacrifices there. Upon one of these mountains God commanded the children of Israel to set up great stones, plastered over, inscribed with the body of the law, and to erect an altar and offer sacrifices, feasting and rejoicing before the Lord, Deut. xxvii. 4. But whether Ebal or Gerizim was the place appointed for this solemnity, is not easily determined. At a small distance from Naplosa is Jacob's well, famous for our Saviour's conference with the woman of Samaria. Over this well there once stood a large church, built by St. Helena, of which none but the foundation now remains. This well is at present covered with an old stone vault, into which pilgrims are let down through a fireight hole; when removing a broad flat stone, they discover the mouth of the well, which is dug

dug in the firm rock : it is about three yards in diameter, and thirty-five in depth, about five of which are filled with water. This, says Mr. Maundrell, proves the fallhood of the story told by travellers, that it is dry all the year round, except on the anniversary of the day when Christ sat upon its side, at which time they pretend that it bubbles up with plenty of water.

Jerusalem is encompassed with hills, so that the city seems as if situated in an amphitheatre ; but no place affords a distant view of it : that from the Mount of Olives, which is the best, and perhaps the farthest, is so near, that when our Saviour was there, Dr. Shaw observes, he might be said almost in a literal sense, to weep over it. There are, however, few remains either of that city as it appeared in our Saviour's time, or as it was afterward built by Adrian ; its very situation being changed. For Mount Sion, the highest part of the antient Jerusalem, is now almost entirely excluded ; while the places adjoining to Mount Calvary, where Christ suffered without the gate, are at present almost in the center.

This city, which is about three miles in circumference, is situated in $31^{\circ} 50'$ north latitude, and in 36° east longitude from London, on a rocky mountain, on all sides of which are steep ascents, except toward the north ; and is surrounded by a deep valley, which is again encompassed with hills. The walls are not strong, nor have any bastions ; but towers are erected upon them, after the old method of fortification, and on one side only it is defended by an inconsiderable ditch. The city has six gates ; the private buildings are mean, the streets are narrow, and but thinly inhabited. The resort of pilgrims thither, and accommodating them with necessaries, forms the principal business of the inhabitants. A Turkish basha resides there in order to preserve good order, and collect the grand signior's tribute from the pilgrims, and the priests who reside there ; and also to

120 DESCRIPTION of JUDEA;

protect them from the Arabs, when they visit the holy places in the adjacent country.

No European Christian is allowed to enter the city till the governor is informed of his arrival, and he has paid the duties required; nor are any permitted to enter on horseback, or with arms, except they come with some public minister or consul. The Europeans, whether papists or protestants, always go to the Latin or Popish convent, where they are entertained by the guardian and friars for their money: though some distinction is made between those who travel thither out of devotion, and those who only come out of curiosity. The pilgrims are indeed treated with peculiar marks of respect. The druggerman, or interpreter, with some others deputed by the convent, usually meet the pilgrims without the gate of the city, where they pay the duties, and bring them to the cloister, where they are handsomely entertained, and an apartment is assigned them. Some time after they are conducted to the chapel, to which the father guardian comes with all his monks, and having made the pilgrims sit on a couch of crimson velvet, washes their feet in vessels of water mixed with roses, and kisses them; and after the guardian has done, the same ceremony is performed by all the monks, who in the mean while sing hymns and anthems. At the conclusion of this ceremony, each of the pilgrims receives a wax taper, and they all make a procession about the cloister, singing *Te Deum* for bringing them in safety to the holy city: and this they perform at three altars, that is, the high altar, dedicated to the Holy Ghost; at the altar of our Lord's last supper; and at the altar of Christ's appearing to St. Thomas after his resurrection.

One of the principal places visited by the pilgrims, is the church of the Holy Sepulchre upon Mount Calvary, which is about 100 paces long, and 60 wide. In order to lay the foundation of this church, the founders were obliged to reduce the top of the mount

to a plain area, by cutting down several parts of the rock, and raising others; but they say that care was taken that no parts of the hill more immediately concerned in our Saviour's passion should be altered: and therefore that part of the mount, where Christ was fastened to the cross, is left entire, and at present stands so high above the common floor of the church, that there are twenty-one steps to go up to the top; and the holy sepulchre, in which our Lord's body was laid, which was originally a cave hewed in the rock, is now a grotto above ground, the rock being cut away from it.

This church, with many others throughout Palestine, is said to have been founded by the empress Helena, the mother of Constantine the Great. At the west end of it is a square tower or steeple, which appears somewhat ruinous; but the edifice in general is kept in good repair, and has a sumptuous appearance. The body of the church is round, and is covered with a dome of a prodigious size, with an opening at the top, through which it receives sufficient light. Exactly underneath this aperture is the holy sepulchre, which rises considerably above the pavement; and the rock on the outside is hewn into the form of a chapel, adorned on the outside with ten beautiful columns of white marble, adjoining to the wall, and supporting a cornice. People are obliged to stoop very low in entering the door, which does not exceed a yard in height; but within it is about eight feet square, and as much high, all cut out of the solid rock, and lined with white marble. The tomb in which they say our Lord was laid is raised in the form of an altar, almost three feet from the floor, extending the whole length, and half the breadth of this little chapel; so that there is not room for more than three persons to kneel, without great inconvenience. The multitude of lamps here kept continually burning, render the place extremely hot,

122 DESCRIPTION of JUDEA,

hot, the smoke of which escapes through vent-holes cut through the roof.

Though the church of the Sepulchre is less than one hundred paces in length, and not more than sixty in breadth, it is supposed to contain twelve or thirteen places consecrated by some action relating to our Saviour's death and resurrection. As the place where the soldiers derided him; where they divided his garment; where he was confined while they dug the hole in which they erected the cross; where he was nailed to it; where the cross was erected; where the soldiers stood who pierced his side; where his body was anointed in order for burial; where it was deposited in the sepulchre; where the angel appeared to the women after his resurrection; where Christ himself appeared to Mary Magdalen: all which, and many others, are supposed to be contained within the narrow limits of this church, and are all adorned with so many altars.

Antiently every Christian nation had a small society of monks, who resided in the galleries about the church, and the little buildings annexed to it; but the greatest part of them have forsaken these apartments on account of the heavy rents imposed upon them by the Turks, and none remain but the Latins, Greeks, Armenians, and Copts. The several sects have contended to have the holy sepulchre as their own property; and in particular, the Greeks and Latins have so warmly disputed the privilege of saying mass there, that they have sometimes come to blows, and wounded each other at the very door of the sepulchre: however, by the interposition of the French king, it was put into the hands of the Latins, who have the sole privilege of saying mass in it, though the Christians of all nations may perform their private devotions there. Ten or twelve Latins, with a president over them, always reside in the church, and are daily employed in trimming the lamps; and every
day

day they also make a solemn procession, in which they carry tapers and crucifixes to the several sanctuaries, singing at each a little hymn, relating to the subject of the place. But in the holy week before Easter, when the pilgrims usually flock to Jerusalem, this is performed with greater solemnity than at other times.

On the evening of Good-Friday, as soon as it begins to grow dark, all the friars and pilgrims assemble in the chapel of the Apparition, a small oratory on the north side of the holy grave, in order to go in procession round the church: but before this begins, one of the friars preaches a sermon in Italian, on the darkness at the crucifixion, and he has no sooner begun, than all the candles are put out, to illustrate the subject: and thus they continue without light, till the preacher having concluded his discourse, every person present has a large lighted taper put into his hands, and the crucifixes and other utensils are put in order for the procession. Among the rest is a large crucifix, which bears the image of our Lord, as big as the life, fastened on with great nails. This image, which is well painted, and crowned with thorns, is carried at the head of the procession, first to the pillar of Flagellation, a large piece of which they pretend to have in a little cell just by the chapel of the Apparition. They there sing an hymn, and preach in Spanish on the scourging of our Lord. From hence they proceed to the prison, where, they say, Christ was secured, while the soldiers prepared for his crucifixion: here also they sing an hymn, and a third friar preaches in French. They next proceed to the altar of the division of Christ's garments, where they only sing an hymn. From thence they go to the chapel of Derision, where they sing an hymn, and have another sermon in French. From this place they go to Calvary, leaving their shoes at the foot of the stairs. Here are two altars, one where Christ was nailed to the cross, at which they lay down the
great

124 DESCRIPTION of JUDEA;

great crucifix, and act the part of the Jews in nailing our Saviour to it; and after the hymn, one of the friars preaches another sermon on the crucifixion. At the other altar is a hole in the rock, in which they pretend the foot of the cross stood, and here they set up their cross with the bloody image upon it; and leaving it, sing an hymn, after which the father-guardian, seating himself before it in a chair, preaches a passion sermon, in Italian. In this manner Mr. Maundrell saw it performed.

About four feet from the hole, in which they fix the foot of the cross, is a cleft in the rock, said to be made by the earthquake, which rent the rocks at the death of Christ. It has the appearance of a natural breach, about a span wide at its upper part; and the sides of it answer each other, running in such intricate windings, as seem above the power of art to imitate. The chasm is about two spans deep, after which it closes; but again opens below, as may be seen in another chapel by the side of Mount Calvary, where it runs down to an unknown depth.

After this sermon, two friars, representing Joseph of Arimathea and Nicodemus, go with a grave and solemn air to the cross, draw out the nails, and take down the pretended body, which is so contrived that the joints are flexible as if it was really flesh and bone: and the stranger is surpris'd to see them bend down the arms, which were before extended, and lay them upon the body, which is received in a large winding-sheet, and carried down from Mount Calvary, while all the company attend it to the stone of unction, which, they say, is the place where Christ was anointed and prepared for burial. Here they cast over the fictitious corpse sweet powders and spices, and in the mean while sing an hymn, after which a friar preaches a funeral sermon in Arabic. The pretended body is then carried away, and laid in the sepulchre, where it is shut up till Easter Monday.

There

There is another ceremony observed in this church, which is too singular to be omitted. This is a pious fraud performed by the Greek priests, who pretend that upon every Easter-eve a miraculous flame descends into the holy sepulchre, and kindles all the lamps and candles there. The Easter of the Greeks happening a week after that of the Latins, when Mr. Maundrell was at Jerusalem, he went on the evening before their Easter Sunday to this church, which he found crouded with a distracted mob, making a hideous clamour; and with difficulty pressing through them, got into the gallery next the Latin convent, where he had a view of all that past. The people ran with all their might round the holy sepulchre, crying, "Huia, huia;" "this is he, this is he." And having at length, by their running round and their vociferation, almost turned their brains, they acted the most antic tricks imaginable; sometimes dragging one another along the floor, and carrying others upon their shoulders round the sepulchre: sometimes they carried men with their heels upward, with great indecency; and sometimes they tumbled round the sepulchre, like tumblers on a stage; and, in short, nothing can be more rude and extravagant than their behaviour upon this occasion. This frantic tumult lasted from twelve to four in the afternoon; and then the Greeks set out on a procession round the sepulchre, followed by the Armenians, encompassing it three times, dressed in their embroidered habits, and carrying crucifixes, standards, and streamers. Toward the end of the procession, a pigeon came fluttering into the cupola over the sepulchre, at which the people redoubled their shouts and clamour. The Latins observed to the English gentleman, that this bird was let fly by the Greeks to deceive the people into the belief that this was a visible descent of the Holy Ghost. After the procession, the suffragan of the Greek patriarch, and the principal Armenian bishop, approached the door of the sepulchre, cut

the string with which it was fastened, and breaking the seal, entered in, shutting the door after them; all the candles and lamps within having been before extinguished in the presence of the Turks. As the accomplishment of the miracle drew nearer, the exclamations were redoubled; and the people pressed with such violence toward the door, that it was not in the power of the janizaries, who stood to guard it, to keep them off with the severest blows. This crouding was occasioned by their desire to light their candles at the holy flame, as soon as it was brought out of the sepulchre.

The two bishops had not been above a minute in the sepulchre, before a glimmering of the holy fire was seen through some chinks of the door; at which the mob behaved with the most extravagant kind of phrenzy. Soon after the two bishops came out with blazing torches in their hands, which they held up at the door, while the people thronged about them to light their tapers at the divine flame, though the Turks endeavoured to keep them off with their clubs, and laid on without mercy. Those who got the fire instantly applied it to their faces and bosoms, pretending that it would not burn like an earthly flame; but none of them would try the experiment long enough to make good this pretension. However, such numbers of tapers were presently lighted, that the whole church seemed in a blaze; and this illumination concluded the ceremony.

The zealous among these bigots smear pieces of linen with the melted wax which drops from these tapers, and lay them up for winding-sheets for themselves and their friends; imagining, says the reverend Mr. Maundrell, that nothing can be a greater security against their suffering by the flames of hell.

The Latins take great pains to expose this ceremony, as a shameful imposition and scandal to the Christian religion. Mr. Thevenot observes, a flint and steel would soon produce fire, were there none in the sepulchre

sepulchre before ; and, according to him, the Turks have discovered the cheat, and would have punished them for it ; but the patriarch represented, he could not pay them the money required of him, if they took from him the profit of the holy fire : they are therefore suffered to continue the juggle, and the priests have acted the cheat so long, that they are now in a manner compelled to stand to it, for fear of endangering the apostacy of the people.

The Armenians have a spacious convent on a pleasant spot of ground, which, with the gardens, covers all that part of Mount Sion which is at present within the city walls ; and they assert, that their church is built over the place where St. James, the brother of John, was beheaded.

The Armenians have a chapel in the convent where they say the house of Annas stood ; and on the inside they show a hole in the wall, to point out the place where one of the officers of the high priest smote our Saviour. In the court before the chapel is an olive-tree, to which they pretend that Christ was chained by order of Annas, to prevent his escape. They have also another small chapel on the spot where the house of Caiaphas stood ; and under the altar, they pretend, is the stone that lay at the door of our Saviour's sepulchre, which they say the Armenians stole from the church of the sepulchre, and brought thither ; though it is two yards and a quarter long, one yard broad, and a yard thick. It is plastered over ; only about five or six places are left bare to receive the kisses of the pilgrims. In this chapel is also shewn a small cell, said to be our Lord's prison, till the morning when he was carried before Pilate.

Just without Sion-gate is the church of the Cænaculum, where, they say, Christ instituted his last supper ; but this being converted into a mosque, the Christians are not permitted to enter it. Near it are the ruins of a house in which the Virgin is supposed to have died ; and at some distance from it is a place where,

128 DESCRIPTION of JUDEA,

where, they say, a Jew arrested her body, as they were conveying it to the grave: but the hand with which he seized the bier withered.

At the bottom of Mount Sion, without the city, is shewn Bathsheba's pool, where she was washing herself when David saw her from the terrace of his palace. At a small distance from thence is the Potters-Field, afterward called The Field of Blood, but now named Campo Sancto: this piece of ground is only about thirty yards long and fifteen broad, one-half of which is taken up by a square building, erected for a charnel-house. It is twelve yards high, and bodies are let down into it from the top, where five holes are left open for that purpose, through which they may be seen under different degrees of putrefaction. A little below the Campo Sancto is a cave, consisting of several rooms, one within another, where the disciples are said to have hid themselves when they forsook their Master.

On Mount Olivet they shew several caves cut with intricate windings, called The Sepulchres of the Prophets; and twelve arched vaults, where it is pretended the apostles compiled their creed: and at the top of the mount they shew the place of our Saviour's ascension, where there was antiently a large church, but all that remains of it is an octagonal cupola about eight yards in diameter, which is said to be over the place where our Lord set his last footsteps on earth; and upon a hard stone under the cupola is shewn the print of one of his feet. This Chapel of the Ascension is in the custody of the Turks, who use it for a mosque.

On another side of the mountain, they shew the place where Christ beheld the city and wept over it; and near the bottom is a great stone, upon which the blessed Virgin dropt her girdle after her assumption, in order to convince St. Thomas; and there is still to be seen a small winding channel upon the stone, which they say is the impression of the girdle when it fell.

A

A little lower is shewn Gethsemane, an even piece of ground between the foot of Mount Olivet and the brook Cedron. It does not exceed fifty-seven yards square, but it is well planted with olive-trees, which the people are so credulous as to believe are the same which grew there in our Saviour's time; and the olives, stones, and oil produced from them, are purchased at a high price by the Spaniards: and yet Josephus observes, that Titus cut down all the trees within a hundred furlongs of Jerusalem.

At the upper part of this garden is a flat ledge of naked rocks, said to be the place on which Peter, James, and John fell asleep during our Saviour's agony; and by it is a cave, in which, it is said, he underwent that bitter part of his passion. Near it is a narrow piece of ground, twelve yards long and one broad, said to be the path on which Judas walked up to Christ, and saying, "Hail master," kissed him. This narrow path is distinguished by a wall on each side, as a *terra damnata*, which was done by the Turks, who, as well as the Christians, detest the ground on which that infamous piece of treachery was acted. They also shew the place where the palace of Pilate stood; but upon this spot is now an ordinary Turkish house, from the terrace of which people have a full view of the spot on which the temple stood; and, it is said, that a fitter place for an august building could not be found on the whole earth: but no Christian is permitted to enter within the borders of that ground. In the middle of the area stands a mosque of an octagonal figure, said to be erected on the spot where formerly stood the Holy of Holies. In the above pretended house of Pilate, they shew the room where Christ was mocked with ensigns of royalty, and buffeted by the soldiers. On the other side of the street is a room, which belongs to a weaver's shop, where it is said our Saviour was scourged. In what is called the Dolorous Way, they shew the place where Pilate brought out our Lord to the people, saying, "Behold the man;" where Christ fainted twice under the

Vol. VI. K cross;

130 DESCRIPTION of JUDEA,

cross; where the Virgin Mary swooned at this tragical sight; where St. Veronica presented him a handkerchief to wipe his bleeding brows; and where the soldiers compelled Simon to bear his cross. They shew many other places in the city of Jerusalem, and its neighbourhood, distinguished by some action of our Saviour or his apostles; so that there is not the least circumstance relating to his behaviour, either recorded in the holy Scriptures, or believed as traditions, but they can point out the very spot where it was performed, with much greater exactness than those who lived when the events were performed. We shall now lead our readers to a few of those places at a distance from Jerusalem, celebrated on account of the events performed there.

We shall begin with Bethlehem, which is famous for being the birth-place of our Saviour. It is seated two miles to the south of Jerusalem, on the ridge of a hill, in $31^{\circ} 30'$ north latitude; but at present it is only an inconsiderable place, though much visited by the pilgrims. It has, however, a church erected by Helena, which is yet entire, and in the form of a cross. The roof is of cedar, supported by four rows of columns, made of an entire block of white marble, in many places beautifully speckled. Under the church, in a cave hewn out of the rock, is the chapel of the nativity, in which they pretend to shew the manger in which Christ was laid, also cut out of the rock, and now encrusted with marble. An altar, with the representation of the nativity is erected here, and lamps kept burning before it. Here is also the chapel of St. Joseph the supposed father of our Lord, and of the Holy Innocents. The place is chiefly inhabited by a few poor Greeks.

The wilderness of St. John, though very rocky, is well cultivated, and produces plenty of corn, vines, and olive-trees. In this wilderness they shew a cave and fountain, where they say the Baptist used to exercise his austerities. Between this wilderness and Jerusalem is the convent of St. John, which is a large
square,

square, and neat modern structure; and its church is particularly beautiful.

Nearer to Jerusalem is a neat convent of the Greeks, that takes its name from the holy cross. It stands in a delightful situation; but what is most extraordinary, is the reason they here give for its name and foundation: for they ridiculously pretend, that here is the earth which nourished the root that bore the tree of which the cross was made. Under the high altar they shew a hole in the ground, where the stump of the tree stood, and many pilgrims are so blindly superstitious as to fall down and worship it.

Nazareth is now a small village, situated in a kind of valley on the top of a high hill, in $32^{\circ} 30'$ north latitude. The church of Nazareth is partly formed by a cave, where it is said the Virgin Mary received the message from the angel, "Hail, thou that art highly favoured, &c." This structure is in the form of a cross, and is fourteen paces long and six over, running directly into the cave, having no other arch over it but that of the natural rock. The transverse part, which is erected across the mouth of the cave, is nine paces long and four broad; and where these join are two granite pillars, one supposed to stand where the angel, and the other where the virgin stood, at the time of the annunciation. The pillar of the virgin has been broken, and eighteen inches in length taken away between the pillar and its pedestal, and yet it touches the roof, to which it probably hangs, though the friars maintain that it is supported by a miracle. In this village they shew the house of St. Joseph, where Christ lived near thirty years in subjection to his supposed father. Near it they point out the place where stood the synagogue, in which he preached the sermon by which his countrymen were so exasperated. At each of these last places are the ruins of a handsome church, erected by Helena.

The next place we shall mention is Mount Tabor, a high, round, and beautiful mountain, near Jerusalem, thought to be that on which our Saviour was

132 DESCRIPTION of JUDEA:

transfigured. People are near an hour in ascent to the top, where they find a most fruitful and fertile plain, of an oval form, about two furlong length, and one in breadth. It is every where compassed with trees, except toward the south, was antiently encompassed with walls, trenches, other fortifications; many remains of which are visible. In several places are cisterns of good water, and near the plain are three caves, formed to represent the tabernacles Peter proposed to erect; and beholding the glory of the transfiguration, he said out, "Lord, it is good for us to be here, let us build three tabernacles, &c." The top of this mountain affords a most delightful prospect. The north affords a view of the Mediterranean, and all around are the fine plains of Galilee and Esdraelon. To the eastward is Mount Hermon, and at the foot is Tiberias; famous for our Lord's restoring the widow's son to life. Due east is the sea, or rather lake of Tiberias; and close to it a steep mountain, which the swine ran and perished in the water. Toward the north is what they call the Mount of Beatitudes, a small rising from which Christ delivered his sermon; and near this little hill is the city of Nazareth, standing upon a high mountain, which, when in view, our Saviour may be supposed to have pointed to it when he says, "A city set on a hill cannot be hid;" and to the southward is a view of the mountains of Gilboa, fatal to Saul.

Mr. Maundrell observes, as somewhat extraordinary, that almost every thing represented to be done in the Gospel is said by the people who shew the places to be done in caves, even where the circumstances of the actions themselves seem to require different places: thus those of the birth of the Virgin Mary, of the annunciation, of Mary's salutation by Elizabeth, of the nativity of Christ and John the Baptist, of the transfiguration, and of St. Peter's repentance, are represented as being done under ground.

[illegible]

THE
T R A V E L S
O F
RICHARD POCOCKE, LL.D. F.R.S.
THROUGH
E G Y P T:

With occasional Extracts from Mr. NORDEN.

TO the travels of Dr. Pococke we shall unite the observations of the ingenious Mr. Frederick Lewis Norden, captain of the Danish navy; as both of them travelled up the Nile at the same time. The former gentleman is distinguished by his great learning, modesty and candour; and, having the happiness to be better furnished with recommendations to the great men of the countries through which he passed, met with fewer difficulties, and had the pleasure of examining more strictly, several places, to which the other was denied access. But the Doctor was little acquainted with the art of drawing, and the rules of perspective; while Mr. Norden was a perfect master of these arts. This gentleman had improved his taste by travelling into Italy, and his talents gained him the distinction of being made an associate to the Academy of Drawing at Florence. Though not well acquainted with the eastern languages, he was a man of fresh learning and abilities, that the late king of Denmark sent him into Egypt to take drawings, on the spot, of the most remarkable objects; and in his work he is universally allowed to have excelled every thing of the kind that has been:

hitherto published. It is to be lamented that these two gentlemen, both of such distinguished merit, did not travel in company. Had Mr. Norden known of Dr. Pococke's being engaged in the same pursuit, he would doubtless have waited for him at Cairo. Their travels might then have been attended with more success; and from their joint observations they might have composed a work that would have been more compleat in every respect. To repair this misfortune as much as possible, we have united the most curious observations of each; following the narration of our learned countryman, and inserting Mr. Norden's remarks in crotchets.

Having explained our intended method, we shall just premise a few words describing the situation of Egypt.

According to the poets, Egypt derived its name from Egyptus, the brother of Danaus, once sovereign of the country. By the Hebrews and Arabs it is called Misraim. It has also been known by the name of Coptus, the capital of Upper Egypt; and by the Turks it is called El-kebit, or the overflowed country.

Egypt being situated on the north-east part of Africa, is bounded on the north by the Mediterranean; on the east by the isthmus of Suez and the Red Sea, which divide it from Asia; on the south by Nubia; and on the west by the desert of Barca and the unknown parts of Africa. It is seated between 20° and 32° north latitude, and between 30° and 36° east longitude from London; and is therefore about 450 miles in length from north to south, and 125 in breadth where broadest.

Egypt is generally divided into Lower, Middle, and Upper Egypt. The greatest part of Lower Egypt is contained in a triangular island formed by the Mediterranean sea and the two great branches of the Nile, which dividing itself five or six miles below Old Cairo, one part of it flows to the north-east and falls into the sea at Damietta, the antient Pelusium; and

and the other branch, which runs toward the north-west, falls into the sea at Rosetto.

We embarked at Leghorn, says Dr. Pococke, on the 7th of September, 1737, and on the 29th of the same month arrived at Alexandria in Egypt, being only a week in our voyage, from the time when we lost sight of Sicily.

For many ages Egypt was governed by its own kings, till it was conquered by the Persians under Cambyfes. At length Alexander, with the conquest of Persia, obtained the possession of this country, and made Ptolemy his general, king of Egypt; under whose descendants it remained, till it became a Roman province. On the division of the empire, Egypt belonged to the eastern emperors; but soon after the establishment of the Mahometan religion, it was taken from them by the Saracens, and was governed by different families, till in 1270 the Mameluke government took place, under which constitution a slave was always advanced to the throne, and no son could succeed to his father's crown: but this government was suppressed by Sultan Selim, and it still remains in the Ottoman family.

On the return of Alexander from consulting the oracle of Jupiter Ammon, he was so pleased with the situation of Rhacotis, that he ordered a city to be built there, which from him was called Alexandria. This new city became the capital of the kingdom, a territory was annexed to it, and it was made a distinct province of itself. The Arabian historians say, that when the city was taken by the Saracens, it contained 4000 palaces, as many baths, 400 squares, and 40,000 Jews who paid tribute.

The ports of Alexandria were formed by the Isle of Pharos, which extended across the mouth of the bay, and toward the west-end was joined to the continent by a causeway and two bridges 90 paces long. On a rock, encompassed by the sea at the east-end of the island, was the famous Pharos, or light-house, which

seems to be the spot on which one of the two castles is built, at the entrance of the new port; and the pillars seen in a calm sea within this entrance, may be the remains of that superb structure. I saw these pillars when I went out in a boat in a calm day, and could perceive the bottom; but my making such nice observations so near the castle was much taken notice of, and I was told that several soldiers, who were that day on guard in the castle, were punished for suffering me to examine the port with such exactness.

[Nothing can be more beautiful than to view from hence the mixture of antique and modern monuments, which every where offer themselves to view. Upon passing the smallest castle, called the Little Pharillon, you perceive a row of great towers joined to each other by the ruins of a thick wall. A single obelisk has sufficient height to make itself remarked; where the wall is fallen down. If you turn yourself a little farther, you perceive that the towers appear again, but only in a distant view. The new Alexandria afterward makes a figure with its minarets; and at a distance beyond this column rises the column of Pompey, a most majestic monument. You likewise discover hills that appear to consist of ashes, and some other towers. At length the view is terminated by a great square building, that serves for a magazine of powder.]

The outer walls round the old city are beautifully built of hewn stone, and seem to be ancient. They are defended by semi-circular towers, 20 feet in diameter, and about 130 feet asunder: at each of them are steps to ascend up to the battlements, there being a walk round on the top of the walls built on arches. The inner walls of the old city, which seem erected in the middle ages, are much stronger and higher than the others.

The palace, with the suburbs belonging to it, was a fourth part of the city; within its district was the museum,





*The Marble Watch-Tower, or Light-House,
erected by Ptolemy King of Egypt.*

museum, or academy, and the burial-place of the kings, where was deposited the body of Alexander, in a coffin of gold; which being taken away, it was put into one of glass: in this condition it probably was when Augustus took a view of the corpse of that hero, and scattering flowers over it, adorned it with a golden crown.

The most extraordinary remains of Alexandria are the cisterns that are built under their houses, and supported by two or three arches or columns, for receiving the water of the Nile by a canal, as they do at this day. This canal of Canopus comes to the walls near Pompey's pillar, and has a passage under them. But the water is not only conveyed to the cisterns from the canal where it enters the city; but also before from several distant parts of the canal, by passages under ground to the higher parts of the city. The descent to these cisterns is by round walls, and the water is drawn up by windlasses. But the great lake Marcotis, which was formerly navigable, is now generally dry, and has only water in it after great rains.

[We are informed by history, that the calish or canal was made to facilitate commerce, and for the conveyance of goods from Cairo to Alexandria, without exposing them to the dangers that attend the passage of the mouth of the Nile. The people also reaped another advantage from it; the city of Alexandria being destitute of fresh water, was by this means supplied. But the decay of commerce, and the ruin of the country, no longer permit the inhabitants to be at the expence of keeping it in repair. Hence at present it resembles a ditch ill kept up, and has scarcely water enough to supply the reservoirs of New Alexandria. When the old city subsisted, all the ground it occupied was made hollow for reservoirs; the greatest part of which are filled up, and no more than half a dozen remains. All the arches of these reservoirs are made of brick, and covered with the
same

same matter, impenetrable by water ; with which the walls and reservoirs are covered that one sees at Baia and at Rome, in the baths of several emperors.]

The materials of the old city have been carried away to build the new ; so that there are only a few houses at the Rosetto and Bagnio. Gates, some mosques, and three convents within the old walls. All over the city are seen fragments of columns of beautiful marble, the remains of its antient grandeur and magnificence. Among the rest is an obelisk 63 feet high, of one single piece of granite : but two of its four faces are so disfigured by time, that you can scarcely see in them the hieroglyphics, with which they were antiently covered. This is still called the obelisk of Cleopatra. Near it lies another, broken.

The lofty Corinthian column, called Pompey's Pillar, is situated on a small eminence, about a quarter of a mile to the south of the walls ; and as Strabo makes no mention of it, it was probably erected after his time, perhaps in honour of Titus or Adrian. Near it are some fragments of pillars of granite marble ; and it plainly appears that some magnificent building has been erected there, and that this noble pillar was placed in the area before it. Some Arabian historians say, that here was the palace of Julius Cæsar. This pillar is of granite, and, beside the foundation, consists of only three stones ; the capital is judged to be eight or nine feet deep, and of the Corinthian order, the leaf seeming to be the plain laurel or bay leaf. A hole having been found on the top, it has been thought that a statue was erected upon it. The shaft, taking in the upper torus of the base, is of one piece of granite marble, 88 feet 9 inches high, and 9 feet in diameter. The pedestal, with part of the base, [which are of a greyish stone resembling flint] are 12 feet and a half high ; and the foundation, which consists of two tier of stones, is 4 feet 9 inches : so that I found the whole height to be 114 feet.

To

To the west, beyond the canal of Canopus, are some catacombs, which consist of several apartments cut in the rock on each side of an open gallery : on both sides of these apartments are three stories of holes, big enough to deposit the bodies in.

[The borders of the great canal are covered with different sorts of trees, and peopled by flying camps of Bedouins, or wandering Arabs; who there feed their flocks, by which they maintain themselves; but in other respects live in great poverty.]

About four leagues from Alexandria, is Aboukir, called by Europeans Bikiere. This town is situated on the west-side of a wide bay, a chain of rocks extending from it to a small island about half a mile long, and a furlong in breadth. In this island are the remains of some subterranean passages, and of a piece of a statue we conjectured to be a sphynx. About two miles nearer Alexandria are the ruins of an antient temple in the water, with broken statues of sphynxes, and pieces of columns of yellow marble and granite.

[Nearer the city are seen on the shore cavities in the rocks, used as agreeable retreats; where the people enjoyed the cool air, and, without being seen, but when they chose it, saw every thing that passed in the port. Some jutting rocks furnished a delightful situation, and the natural grottos in those rocks gave the opportunity of forming there, by the assistance of the chissel, real places of pleasure.

Opposite the point of the peninsula that forms the port, is a cavern, which is commonly termed a temple. The only entrance is a little opening, through which you pass lighted by flambeaux, stooping for 20 paces, when you enter a tolerably large square hall. The top of the cieling is smooth, but the bottom and sides are covered with sand, and the excrements of bats and other animals that harbour there. From hence you pass through another alley into a round cavern, the top of which is cut in the form of an arch.

arch. It has four gates opposite to each other, each adorned with an architrave, a cornice and a pediment, with a crescent on the top. One of these gates serves for an entrance; the others form each a niche, that only contains a kind of chest, saved out of the rock in hollowing it, and large enough to contain a dead body. Thus it appears, that what is in that country esteemed a temple, must have been the tomb of some great man or sovereign prince. A gallery, which continues beyond this pretended temple, seems to shew that farther on there are other structures of the same nature.

[As to the new city of Alexandria, it may be justly said to be a poor orphan, who had no other inheritance but the venerable name of its father. The prodigious extent of the antient city, is in the new contracted to a small neck of land, which divides the two ports. The most superb temples are converted into plain mosques; the most magnificent palaces into houses of bad structure; and opulent and numerous people have given way to a few foreign traders, and to a multitude of wretches, who are the slaves of those on whom they depend.] Yet notwithstanding the meanness of the buildings in general, in several houses built round courts or porticos, they have placed a great variety of columns most of granite, that were once the ornaments of the antient city.

On the 24th of October, we set out from Alexandria, in order to proceed to Rosetta. In this journey I had the honour to accompany the English consul. We came to ferry over the outlet of a lake, that is supposed to have been the lower part of the Canopic branch of the Nile. On the other side is a kene, where passengers repose, and think themselves safe from the attempts of the Arabs, who rarely go to that side. All the country is a sandy desert, where the sand changes so often, that it would be difficult to find the way, were it not for 11 pillars erected across the plain, at about the distance of half a mile from

each other. At one of these pillars an arch is turned, and an earthen vase placed under it, which, by some charity, is kept full of Nile water for the benefit of travellers.

The consul was met by his vice-consul of Rosetto, and by many of the French, about a league from that town. On our coming to some sandy hills, I was surprised at seeing a magnificent tent, where a handsome collation was prepared. After this repast, we all mounted on fine horses sent by the governor of the city, and each was attended by a groom on foot, in which manner we continued our journey to Rosetto. The next morning the governor sent a present of sheep and fowls to the consul, which was probably returned by a present of much greater value.

Rosetto, called by the Egyptians Raschid, is on the west side of the branch of the Nile, antiently called Bolbitinum, and is esteemed one of the most pleasant places in Egypt. It is near two miles in length, and consists of two or three long streets. The hills about this town seem as if they had been the antient barriers of the sea. The fine country of Delta on the other side of the Nile, and two beautiful islands a little below the town, afford a delightful prospect. To the north, the country is improved with pleasant gardens of citrons, oranges, lemons, and almost all sorts of fruit, variegated with groves of palm-trees, small lakes, and fields of rice. The inhabitants have a great manufactory of striped and other coarse linens; but the chief business of the place is the carriage of goods between this town and Cairo: all European merchandise being brought from Alexandria hither by sea, and sent from hence in other boats to Cairo; as those brought down the Nile from Cairo are here put into large boats to be sent to Alexandria. For this purpose the Europeans have their vice-consuls and factors here to transact their business, and letters are regularly brought from Alex-

andria, to be sent by the boats to Cairo; however, letters of greater consequence, that require dispatch, are sent by foot messengers across the deserts.

At Rosetto I saw two naked saints, who are commonly ideots, and are treated with great veneration in Egypt; one a lusty elderly man, and the other a youth about 18 years of age: ideots are greatly revered by the Mahometans, being supposed, absurdly enough, to be actuated by a divine spirit. I observed the people kiss the hands of the latter, as he went along the streets; and was told, that on Fridays, when the women go to the burial-places, these naked ideots frequently sit at the entrance of them, when they not only kiss their hands, but shew them the same respect that was paid to a certain heathen idol, and expect to receive the same advantage from it. One of these saints I myself afterward saw sitting at the door of a mosque in the high-road without the gates of Cairo, with a woman on each side of him; but though the caravan was going to Mecca, and a multitude of people were passing by, they were so accustomed to such sights, that no notice was taken of them.

About two miles north of Rosetto, on the west side of the river, is the castle of that town, which I went to see. It is a square building, with round towers at the corners, built of brick cased with stone; and has port-holes near the bottom: about them I observed several pieces of yellow marble, many of which had hieroglyphics on them, and might be pieces of some broken obelisk.

While I was at Rosetto, I went to pay a visit to the Greek patriarch of Alexandria, who usually resides at Cairo; and being introduced by the dragoman or interpreter to the consul, I had all the honours done me that are usual at an eastern visit. A lighted pipe is brought by a servant; then a saucer of sweat-meats is carried about, and a little in a small spoon given to each person. After the coffee is served, every one is
given

given a bason of sherbet, by a servant with a handkerchief on his arm, for them to wipe after they have drank. When it is time to go away, the hands of the guest are sprinkled with rose-water, with which he rubs his face. Incense is then brought, which he receives leaning his head forward, and holding out his garment on each side to receive the smoke. But this compliment is only paid where they would shew a particular regard; the master making a sign for it, when he thinks it time to end the visit, or the guest offers to go: but it is never done when the visitor is much superior, till he makes a motion to retire. Every thing is done in these visits with the greatest decency, and the most profound silence; the slaves or servants standing at the bottom of the room, with their hands joined before them, watching with the utmost attention every motion of their master, who commands them by signs.

I embarked with the consul for Cairo on the 4th of November on board a fine galley. These are flat-bottomed vessels, with three masts: as they are nearly half covered, they have one large handsome room, and a smaller near the stern for the women, when there are any on board. They have lattice windows all round, and swivel-guns fastened toward the prow. They sail well against the current with a good brisk wind; but in a calm, or when the wind is contrary, and not very high, they are drawn along by the men on shore, with a cord fastened to the mast. When they are obliged to lie by, as they commonly do in the night, the people amuse themselves by telling long Arabian stories: and if they are obliged to stop by day, the boatmen frequently pass away the time in acting low farces.

Sailing on the Nile is extremely pleasant, from the richness and fertility of the country on its banks. The villages, with palm-trees planted round them, appear like so many delightful groves; and when the country is overflowed, they are all beautiful islands.

In December, which is here the middle of spring, Egypt appears in its most lovely dress: many plants are then in full blossom, and the country is covered with green corn and clover.

Stopping at a village for want of wind, we visited the governor of the place, who offered us coffee, and at our departure sent after us a present of 50 eggs. On our arrival at Ouarden we also waited on the governor, who would have entertained us, and not only sent us a lamb and 100 eggs, but came on horseback to the boat to return the visit; and the usual honours being paid him, it was intimated that he would think wine an acceptable present; which was accordingly sent him after it was dark, to prevent giving umbrage to the more conscientious muslimen.

The night before we finished our voyage was spent in mirth and firing of guns, on our being met by our friends. The next morning, having passed through the village of Hele, we were joined by a great number of people that came to meet the consul; who mounting a fine horse, was preceded by six janizaries; and a man who went before sprinkling water on the ground, to lay the dust. In this manner he entered the city, followed by his friends and dependants riding upon asses; no Christian, except a consul, being allowed to ride on a horse into the city.

As I chuse to finish my account of Delta and the country about it, before I give a description of Cairo, I shall do it in this place, though I did not make a voyage on the eastern branch of the Nile till I left that city, on my going out of Egypt.

Four or five miles from the mouth of this branch of the Nile is situated Damietta, a large town, but most of it ill built, it being chiefly inhabited by fishermen and janizaries. At the north-end it has a very fine large tower of hewn stone, perhaps built by the Mamalukes, after they had recovered Damietta from the Christians. The country from thence to Gaza is chiefly inhabited by Arabs, who are under no regular

lar government; and the people of Damietta have such an aversion to the European Christians, that one of them cannot go into a part of the town, not usually frequented by those of his religion, without being insulted. This particular aversion to Europeans seems to be handed down to them from their forefathers, and to be occasioned by the holy war, the chief scene of which in Egypt was about Damietta. This place was taken by the Christians, and afterward restored to the Egyptians, as part of the ransom of Lewis IX. who had been taken prisoner. The trade here consists in the exporting of rice and coffee to Turkey, and the importation of soap from the coasts of Syria, and of tobacco from Latikea.

Proceeding from Damietta to Cairo, we passed by the large city of Mansoura, on the east-side of the Nile, which I conjecture to be Tanis, the Zoan of the Scriptures. The canal which runs north of this town falls into the lake Menzale. The country on each side of this branch of the Nile is even more beautiful than on the banks of the other already described; it being thicker set with villages surrounded by pleasant groves of palm-trees. We stopped at the port of Great Mahalla, and rode on hired asses about four miles to the city, which is large, and situated between two canals: it is tolerably well built, and is the capital of the province of Gharieh. There are about 500 Copti Christians there, who have a little mean church. I was recommended to a merchant here, who was, I think, a native of the parts toward Morocco; but, though he had made four pilgrimages to Mecca, was a very honest and worthy Mussulman. He gave me a man, who spoke the *Lingua Franca*, (a corrupt Italian used in the east) to attend me wherever I pleased; and a very good apartment in a house that belonged to him. The next morning he sent us a very handsome collation, when I first tasted the butter of Egypt in its greatest perfection, and found it very delicate. At night we

were served with a very plentiful supper ; but though he came to us before we had done, he would not eat: for this is the custom in the east, if they come while persons are at table, which they seldom do, except they attend on those of very superior rank.

The next day I proceeded to the village of Baahbait, four or five miles to the north-east. It is situated about a furlong to the east of the canal Thabanea, on one of those artificial eminences on which Busiris was probably built, a city famous for its temple dedicated to Isis ; there being great remains of a temple there, the most costly in its materials of any in Egypt. At about 100 feet distance it is surrounded by a mound, raised to keep out the Nile. The outside of this structure was of grey granite, and the inside and columns of red ; the capitals being the head of Isis. There appears to have been four rows of 12 columns each in the temple ; but what commanded my attention still more, was the exquisite beauty of the sculpture : for though the figures are only about four feet high, there is something so fine, and so divine, in the mien of the deities and priests, that far exceeds any thing I ever saw in that way. The natives are constantly destroying these fine fragments of Egyptian antiquities, and I saw some of the pillars cut into mill-stones.

From this place we returned to the boat, and proceeding toward Cairo, passed by Semenud and Aboufir, two considerable towns. Having entered the Nile, where it runs in one stream, we find, about a league to the eastward, the remains of the ancient city of Heliopolis, which is the Or of the Scriptures. This was a city of great antiquity, famous for the worship of the sun. A large mound encompasses the whole ; and at the entrance on the west end are the ruins of a sphynx, of a bright shining yellow marble. The priests of Heliopolis were the most famous of all Egypt for the study of philosophy and astronomy, and were the first who computed time by years of

365 days. Herodotus came here to be instructed in all the learning of the Egyptians; and Strabo, when he came to this city, was shewn the apartments of Plato and Eudoxus.

A little to the south of the above inclosure is the village of Matarea. The Christians of the country have a tradition, that the holy family lay concealed here for some time when they came into Egypt; and add, that a tree opened and became hollow, to receive and shelter them from some bad people. The Copts even pretend to shew the very tree, which is hollow, and of the sort called Pharaoh's Fig, and take away pieces of it as relics; but the Romans say that the tree fell down, and was carried away by the monks of the convent belonging to Jerusalem.

The city of Grand Cairo consists at present of three towns or cities, a mile distant from each other; that is, Old Cairo, Cairo properly so called, and the port named Bulac. In Old Cairo are what are commonly termed Joseph's granaries. These are only square courts encompassed by walls about 15 feet high, built chiefly with brick, and strengthened with semicircular buttresses. They are filled with corn, having only room left to enter at the door. The grain is covered over with matting, and the door shut only with wooden locks; but the inspectors of the granaries fix their seal upon a handful of clay, which they put on the locks, and use as wax. [Here is deposited the corn that is paid as a tax to the grand signior.] It is brought from Upper Egypt, and distributed out to the soldiers as part of their pay. [This granary, notwithstanding its name, is not very antique: its walls are partly of the time of the Saracens.]

At the north-end of Old Cairo is a magnificent plain building, for raising the water of the Nile to the aqueduct. This structure is said to have been erected by Cambron, the immediate predecessor of the last king of the Mamelukes: it is an hexagon; each side is between 80 and 90 feet long, and about

as many in height. The water comes into a reservoir below, and is drawn up by five oxen, which turn so many Persian wheels, that empty the water into the aqueduct.

Opposite to this water-house is the canal that conveys the water to Cairo, which seems to be that made by Trajan. Near the mouth of it, they annually perform the ceremony of opening the canal, with great rejoicings, by breaking down a mound when the Nile has arisen to a certain height.

Old Cairo is at present reduced to a very small compass, it not being above two miles round: it is the port for the boats that come from Upper Egypt; and some of the beys have houses there, to which they retire at the rising of the Nile. The Coptis have twelve churches and a convent, mostly in one quarter of the town; and pretend that the holy family was in a cave in the church dedicated to St. Sergius. The Roman catholics have an hospital belonging to the fathers of the Holy Land; and the Jews have a synagogue, said to have been built about 1600 years ago, in the manner it now is, which nearly resembles our churches. There are here also about half a dozen mosques, with their minarets; among which, that named Amrah, is said to have been a church: but what is most remarkable, is its having near 400 pillars, which, with their capitals, seem to have been collected from several antient buildings.

[At half a league to the south of old Cairo is the great mosque of Atter-Eunaby, situated on a point of land projecting into the Nile. For this mosque the Mahometans have a great veneration, from the tradition that Omar their first califf, going to the place where it was afterwards founded to his honour, left the print of his foot upon a piece of marble. This edifice has nothing extraordinary, except a gallery of antique columns, so ill ranged, that frequently the capitals turned topsy-turvy serve as pedestals, and the pedestals are employed to serve as capitals.]

From

From old Cairo I made a short excursion to the pleasant isle of Raoudah, or Roida, which is opposite to it. The channel of the Nile between, is dry when the water is low. This island is near a mile long; toward the north-end is the village of Roida, and at the south-end is the Mikias, or house in which is the famous pillar for measuring the Nile. This is fixed in a deep basin; the bottom of which is on a level with the bed of the river, the water passing through it. The pillar, which is placed under a dome, and crowned with a Corinthian capital, is divided into measures for observing the rise of the waters; and from the court that leads to the house, is a descent to the Nile by steps, on which the common people believe that Moses was found, after he had been exposed on the banks of the river.

Half a mile to the north of old Cairo is Cassaroline, where there are gardens of citrons, oranges, lemons and cassia; but it is most remarkable for a convent of Dervises, who affecting an extraordinary sanctity, may be said to live in their mosque, which is a large square room, covered with a very fine dome.

Bulac is situated about a mile farther to the north, and is near two miles round. This being the port for all boats that come up the river from all the ports of Delta, it has a custom-house, with many warehouses, and kanes for travellers; but it is remarkable for nothing but its fine bagnio.

The city of New Cairo, which is seated about a mile from the river, extends eastward near two miles to a mountain, and is about seven miles round: but it is said to have been larger when it was the centre of trade from the East Indies. It was then walled round; but only part of the wall, with the castle, and some magnificent gates, built by the Mamelukes, are now standing. The canal, cut from the Nile, runs through the city; but it is only to be seen from the back of the houses built on its banks; and though there are several bridges over it, yet houses being

built on each side of them, the view of the water is even there intercepted: but when it is dry, it appears like a street, the people passing along it. However, from the time when it begins to dry, the smell of the mud, and stagnated water, becomes very offensive.

[One of the most singular customs observed at Cairo, is the ceremonies observed at opening this canal. When the Nile begins to swell, they cast up a bank of earth across the end of the street near the river; and in the month of August, when the water is arisen to a proper height, the *bassa*, attended by his guards, proceeds on horseback along the canal, and coming to the end of it strikes the bank, takes horse, and riding back, leaves several persons to break it down. On his return from the bank, he is followed by great crouds singing and striking each other with cudgels: the water at length flows in, accompanied by a number of men and boys swimming, while others throw one another into it, and shew a thousand idle pranks. Fire-works are discharged, and all the time the canal is filling, it is covered with boats filled with young men singing and playing upon instruments, to shew their joy for the fertility produced by the Nile.]

If we form an idea of several squares about the city, from a quarter to three quarters of a mile round, that receive and retain the water of the Nile, conveyed to them by the canal, as the river rises, we shall have a pretty just notion of the several lakes, which, during the greatest part of the year, are in the city: when nothing can be imagined more beautiful. They are surrounded by the best houses; and in the summer, when the Nile is high, are covered with the fine boats and barges of all the persons of distinction, who spend the evenings with their ladies on the water. Concerts of music, I am told, are never wanting, and sometimes fire-works are added. All the houses round are in a manner illuminated, and the windows filled with spectators. This
pleasing

pleasing scene is however much altered when the waters are gone off, and nothing appears but mud. Yet this is soon succeeded by the agreeable view of green corn, and afterward of harvest, in the midst of a great city, on the very spots where a few months before the boats were sailing.

The streets, like those of all the Turkish cities, are very narrow. The widest extends the whole length of the place; but would only be considered in Europe as a lane: and the others are so narrow, that the inhabitants frequently spread a slight stuff across the tops of their houses, from one side to the other, to defend them from the sun. Most of the streets, or at least each end of every district, is shut up at night with gates, and guarded by two or three janizaries, so that no idle people can lurk about them without being discovered. Several streets consist only of shops, without any houses, and are locked up at night when the traders return home; and shops of the same trade are generally together.

The Turkish houses in general, especially in Cairo, make a disagreeable appearance; they are commonly built round a court, where they are seen to the best advantage: nothing but use is considered in the side next the street; as every ornament is reserved for the saloon within. Thus being built below of stone, and above with a sort of cage-work, sometimes filled up with unburnt brick, and few or no windows toward the street; they are very disagreeable to those who have observed the regularity and beauty of European cities. I went to see some of the best houses in Cairo, and found that the great have a saloon for common use, and another for state; and as they have four wives, each has a saloon, with apartments that have no communication with the other parts of the house, except the common entrance for the servants, which is kept locked; and the private entrance, the key of which is kept by the master. A machine, that turns round like those used in numerics, receives any thing

they want to take in or deliver out, without their seeing one another.

At the house of Ofman bey, there is a fine saloon, with a lobby before it: the grand room is an oblong square, with an octagon marble pillar in the middle; this room is inlaid on two sides, about eight feet high, with pannels of grey marble, each bordered with mosaic work; but the end at which one enters, and the side where are the windows, are not finished in this manner: the sofa extends all round the room, furnished with the richest velvet cushions, and the floor is covered with fine carpets.

I also visited a much more antient edifice, said to have been built by sultan Nasir Iben Calahoun, or Calaun, the seventh king of Egypt, of the race of the Mamalukes, who lived about the year 1279; which is also built round a small court. The entrance to the grand apartment is by a fine old door, somewhat in the Gothic taste. It has a magnificent saloon in the figure of a Greek cross, with a cupola in the middle, and is wainscotted ten feet high in a very costly manner: round at top, about two feet deep, are Arabic inscriptions; then for two feet more are works of mother of pearl and fine marbles, in the figure of small arches. Below this the wall is covered with pannels, some of the finest marbles, and others of mother of pearl; all the pannels are surrounded with a border of mosaic work in mother of pearl and blue smalt, or a sort of glass that is not transparent.

In and about the city are several magnificent mosques; but those of sultan Hassan, near the foot of the castle-hill, exceeds them all in the solidity of the building, and in its grandeur and magnificence, which strike the beholder in a surprising manner. It is very lofty, and of an oblong square figure, crowned with a cornice all round, that projects a great way, and is adorned after the Turkish manner, with a kind of grotesque carving. The entrance is
inlaid

inlaid with several kinds of marble, carved as at the top. The ascent was by several steps; but these are broken down, and the door walled up: because in public insurrections the rebels have often taken shelter there.

To the north-east of the town is a fine mosque, called Cubbe-el-Azab; which is about 60 feet square, with a beautiful dome over it, raised on a base of 16 sides, in each of which is a window. It is wainscotted round with all the most beautiful marbles, among which are several fine slabs of red and green porphyry: the borders round the pannels are carved and gilt; above is a sort of frieze, covered with sentences cut in large gilt characters, called the Couphe, in which they here antiently writ the Arabic language. The walls above have Arabic inscriptions in letters of gold, and the whole cupola is painted and gilt in the finest manner. All over the mosque are hung glass lamps and ostriches eggs. Adjoining to this edifice are several apartments built for the priests, and some grand ones for the persons of rank, who sometimes reside here.

The castle of Cairo is situated on a rocky hill, and is said to have been built by Saladin. It is walled round, and is of very difficult access; but it is so commanded by a hill to the east, as to be of no strength since the invention of cannon. At the west end are the remains of very grand apartments, some of them covered with domes, and adorned with pictures of mosaic work: but this part of the building is now only used for weaving, embroidering, and preparing the hangings and coverings they annually send to Mecca. I saw them about this work; and though they think it a profanation for a Christian so much as to touch those rich damasks, I have ventured to approach them. Above this is a higher ground, near a grand saloon, called Joseph's Hall, from which there is a most delightful prospect of the city, the pyramids, and all the adjacent country. It was probably

bably a terrace to this saloon, which is now open on every side, except to the south, and is adorned with very large and beautiful pillars of red granite, some of which have capitals of the Corinthian order, others are very plain; some are only marked out in lines like leaves, and many of them are only plain stones, that have but little resemblance to capitals. In the west part of the castle is the jail, which the common people will have to be the prison in which Joseph was confined. About the middle of the castle is a large court, on the south-side of which are the bassa's apartments, and the great divan, which I had the pleasure of seeing: the beys assemble three times a week under the kaia, or prime minister of the bassa; and the latter, whenever he pleases, sits in a room behind, that has a communication by some lattice windows. A stranger may enter with the consul's Dragoman, or interpreter; and being afterward conducted to the bassa's coffee-room, is civilly entertained by his people with sweet-meats and coffee. At a small distance is the mint, where they coin their gold, and small pieces of iron washed over with silver. These are called Medines, and are of the value of three farthings. In the castle is also a well, that has been much admired on account of its great depth; it being cut through the side of the rock, and the water being brought up by several Persian wheels, turned by oxen, and placed one over another. This is called Joseph's Well, not from the patriarch Joseph, but from a grand vizier of that name, who had the care of the work under sultan Mahomet, about 700 years ago. In short, this castle, which is about a mile in circumference, resembles a little town; but the greatest part of it is in a very ruinous condition.

To the south of the castle is a sort of antient suburbs, called Carafin; at the entrance of which are some magnificent tombs, covered with domes, said to be the monuments of some kings of Egypt: the people

people say they are the califfs, the relations of Mahomet, who conquered this country; and so great a veneration have they for them, that they oblige the Christians and Jews who pass this way, to descend from their asses out of respect to them.

The principal part of the inhabitants seem to be descended from the Mamaluke race. There are also some Greeks, many Jews, and a few Armenians. Of the Europeans, there are settled here only the English, French, and some Italians from Leghorn and Venice. When any of the English happen to die in any part of the Levant, where there is no English chaplain, they are interred with the Greeks, and according to the ceremonies of their church.

The European merchants, considering how much they are confined, live agreeably enough among themselves; they are generally sociable with those of their own nation, and in so plentiful a country possess whatever is capable of making life pass pleasantly. They spend the morning in business, and often pass the remainder of the day in the fields and gardens to the north of Cairo; there being little danger within a mile of the city. Sometimes the whole day is spent in diversions; and as great part of their affairs is transacted by the Jews, they have a relaxation from business both on the Jewish and the Christian sabbath. When the Nile has overflowed its banks, and little business is to be done, they retire to their houses at Old Cairo and Gize, where they pass their time as agreeably as the circumstances of the place will admit.

The trade of Cairo consists in the importation of broad cloths, tin and lead, and the exportation of coffee, sena, flax, and several drugs mostly brought from Persia. The natives also import raw silk from Asia, which they chiefly manufacture into sattins and silks, in imitation of those of India; and in some places they make a coarse kind of linen. Sugar, of the growth of this country, is also made here;
but

but it is neither cheap nor fine : there is, however, a very fine sort made for the use of the grand signior ; but it is very dear, and not commonly to be met with for sale. Furniture for horses, and lattices for windows, of brass, iron, and turned wood, are made here in great perfection. In the province of Delta and about Manousieh, fine matting is made of dyed rushes ; and from thence sent not only all over the Turkish empire, but to most parts of Europe.

Amidst the curiosities observable at Cairo, that of the hatching of chickens is none of the least. This last is performed by heating ovens of so temperate a heat as to imitate the natural warmth of the hen, and putting about 8000 eggs in an oven, the chickens are produced in 22 days. This employment is continued four months, during which some hundred thousand chickens are hatched in this manner and sold. If it happens to thunder, great numbers of the chickens miscarry : beside, the chickens thus hatched often want a claw, a rump, or are some other way imperfect. I have been informed that only the people of one village are masters of the art, and that at the proper time of the year they spread themselves all over Egypt*.

There are few arts in any perfection higher up the Nile, or indeed in any other parts of Egypt : this, with the convenience of water carriage, makes Cairo a place of great trade ; and as little credit is given by the Turks, there is generally a vast conflux of people at this city.

The monuments near Cairo most worthy of the curiosity of a traveller are the pyramids †, which have

* The great duke of Florence sent for persons employed in thus producing chickens, who actually performed the same art with success in his dominions : the late celebrated M. Reaumur, after many experiments, found it practicable in France, and has shewn the manner of doing it in a work on that subject.

† This account of the pyramids is chiefly taken from the observations of the ingenious Mr. Norden ; with which we have intermingled that of the learned Dr. Pococke.

been

been formerly ranked among the seven wonders of the world, and still demand our admiration. It is remarkable that these kind of monuments are nowhere to be found but in Egypt. Indeed there is one at Rome, which serves for a tomb to C. Cestus; but it is no more than a mere imitation, and is surpassed in size by the least of those in Egypt. These are situated upon the rock, at the foot of the high mountains that accompany the Nile in its course, and separate Egypt and Lybia. They have been all raised as sepulchres; but their architecture, as well on the inside as without, is extremely different, with respect to distribution, materials, and grandeur. Some are open, others ruined, and most of them are closed; but there are none that have not been damaged. The prodigious quantity of materials used in constructing them, renders it impossible that they should be all built at the same time; and those that have been the last erected, greatly surpass the first in grandeur and magnificence. They are the works of the remotest antiquity, and even more early than the times of the most ancient historians whose writings have been transmitted to us: the very epocha of their beginning was lost at the time when the first Greek philosophers travelled into Egypt. It is not improbable that the invention of pyramids was owing to the ignorance of the people, in having no other method of covering a great circumference, before the art of arching and employing columns to support a roof were invented. It is indeed a mortifying consideration, that the most durable works in architecture have been owing to ignorance: thus the famous aqueducts of the ancients, the remains of which are the wonder of the present times, were owing to their not knowing that water would rise up nearly to the same height as that from which it falls.

The common people of Egypt have a tradition, that there were anciently giants in that country, who raised, without much difficulty, the pyramids, the

vate

vast palaces and the temples, whose remains are at present the objects of our admiration. But this ridiculous opinion is confuted by observing, that had this been the case, the entrances of the caves, from whence they have drawn stones for these purposes, would have been larger than they are : that the gates of the buildings, which still subsist, would have had more height and breadth ; that the passages of the pyramids, at present so narrow that scarcely a man of our times can drag himself along lying on his belly, would have been by no means proper for men of such a stature ; and that the coffin in the largest and last pyramid is an incontestable proof of the falsity of all such extravagant ideas, since it determines the size of the prince's body for whom the pyramid was built ; and the passages shew, that the workmen were not of a larger size than the prince, since the entrance and the egress scarcely give sufficient room for men of the common stature.

The principal pyramids are at the south-east of Gize, a village three hours voyage up the Nile from Cairo, and situated on the Western shore. As it is believed that the city of Memphis was near this place, they are commonly called the pyramids of Memphis *. On your arrival there you find four of the pyramids that deserve the greatest attention of the curious ; for though there are seven or eight others in the neighbourhood, they are not to be compared with

* It may be thought very extraordinary that the situation of Memphis, which was so considerable a city, and for so long a time the capital of Egypt, should not now be known : but as many of the materials might be carried to Alexandria, Cairo, and other places afterward built near it, the city was in all probability almost levelled ; and the Nile overflowing the ruins, it may easily be conceived that its remains have been long covered over, as if no such place had ever been. The continual accretions of mud thus brought by the Nile must evidently, in a course of time, have altered and raised the surface of the country so far as overflowed ; and this is one reason why few of the columns remaining there, are to be seen clear to their bases.

the former, especially as they have been almost entirely ruined. The four principal are nearly upon the same diagonal line, and about 400 paces distant from each other. Their four faces exactly correspond to the four cardinal points, the north, the south, the east, and the west. The two most northerly are the greatest, and have 500 feet perpendicular height; and according to Mr. Greaves, who measured the bottom of the first, it is exactly 693 English feet square; and therefore covers something more than eleven acres: the inclined plane is equal to the base, and the angles and base form an equilateral triangle. The number of steps has been very differently related; but they are between 207 and 212. These steps are from two feet and half to four feet high, and are broad in proportion to their height. But though the two others are much less, they have some particularities that cause them to be examined and admired. It appears that the rock at the foot of the mountains not being every where level, has been smoothed by the chissel. This rocky plain is about 80 feet perpendicular above the level of the ground that is always overflowed by the Nile, and is a Danish league in circumference. Notwithstanding its being a continual rock, it is almost covered with a flying sand, brought thither by the wind from the adjacent high mountains. In this sand is a great number of shells and petrified oysters; a thing the more surprizing, as this plain is never overflowed by the Nile, which beside has not throughout its whole course any shell-fish. In this quarter we also find those beautiful flint stones, which, on account of the singularity of their colour, are much more esteemed than agate, and of which snuff-boxes and handles for knives are made at Cairo.

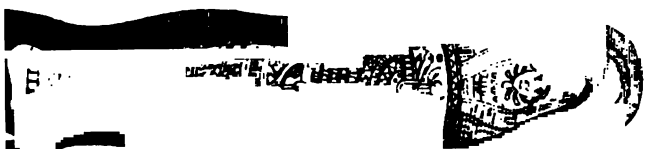
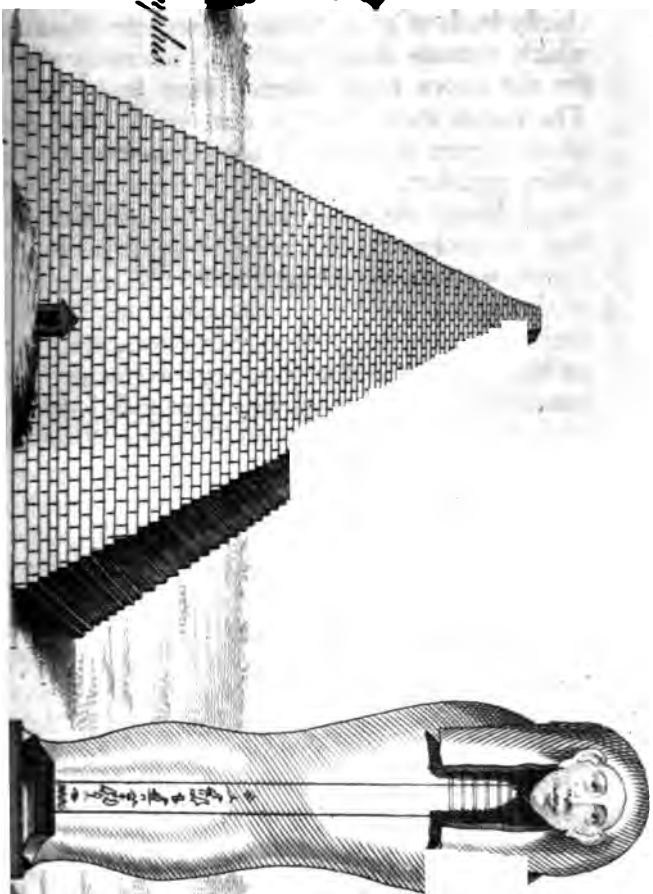
A pyramid is the most solid figure that can be given to any building. There is no way to run it, but by beginning at the top; for it rests upon a base too firm to be attacked in that part, and who ver-

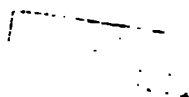
would undertake it would find as much difficulty as there was to raise it.

The most northern of these great pyramids is the only one that is open ; and as we meet with that first, I shall begin my description with it. It is necessary to be very near it, in order to form a just idea of the extent of its enormous bulk. The external part is chiefly built of great square stones cut from the rock which extends along the Nile, where to this day we see the caves from whence they have been taken. The size of these stones is not equal ; but they have all the figure of a prism, that they may lie perfectly close together. It might be imagined that each range should form an even step round the pyramid : but the architect has only observed the pyramidal figure, without troubling himself about the regularity of the steps ; and it appears that this inequality of the stones, which differ four, five, and even ten inches, is the reason why so many travellers, who have counted the degrees of the pyramids, always differ with regard to the number. These kind of steps were not designed for mounting or descending ; and regularity was sought no farther than was necessary for the general shape of the pyramid, and for the facility of the work. We find that their external lays are only compacted by the weight of the stones, without mortar, without lead, and without cramps of any metal : but in the body of the pyramid they have been obliged to use a mortar mixed of lime, earth, and clay. This plainly appears at the entrance of the second passage of the first pyramid, which has been opened by force. At its four corners it is easily perceived, that the lower stones are placed on the rock without any other foundation : but beyond them, quite to the middle of each face, the wind has formed a slope of sand, which on the north side rises so high, that it affords a commodious ascent quite to the entrance of the pyramid, which is about 48 feet high.

On

The Sphinx of Memphis





NOX
10

TRAVELS through EGYPT. 164

On getting up to the entrance you discharge a pistol to frighten away the bats, after which two Arabs, whom you are obliged to have for your attendants, enter, and remove the sand, with which the passage is almost stopped up. After these precautions, you strip yourself to your shirt, on account of the excessive heat constantly felt in the pyramids: in this condition you enter the passage, every one of the company having a wax candle in his hand; for the torches are not lighted till you are in the chambers, for fear of causing too much smoke. Being arrived at the extremity of the gallery where the passage is forced, you find an opening barely a foot and a half in height, and two feet in breadth; yet through this hole you are obliged to pass. The traveller, instead of creeping, commonly lays himself down, and the two Arabs, that go before, take one of his legs, and thus drag him through over the sand and dust.

On having passed this streight, which is luckily no more than two ells long, you find a large place, where you commonly take some refreshments; and this gives courage for penetrating into the second gallery.

It is here proper to observe, that all these passages, except the fourth, are nearly of the same size, that is, three feet and a half square, and lined on the four sides by great stones of white marble, so polished, that this, with the acclivity of the way, would render them impassable, were it not for little holes cut for resting the feet in. It costs a great deal of trouble to advance forward, and if you make a false step, you will slide backward to the place from whence you set out: however, by observing these holes, you proceed commodiously enough, though always stooping to the end of the second passage, where is a resting place.

On the right hand there is an opening into a kind of well, wherein nothing is to be found but bats; you descend not by means of any steps, but by a

perpendicular pipe, as chimney-sweepers descend a chimney.

At the extremity of this resting-place begins the third gallery, leading to the inferior chamber. It runs horizontally in a straight line. Before the chamber are some stones, with which the way is embarrassed, but with some trouble you surmount that difficulty, and find that the inside of the chamber is also covered with stones. This chamber has a sharp-raised vault, and is throughout coated with granite, once perfectly polished, but at present extremely black with the smoke of the torches used in visiting it. Whoever would examine the way through which they have drawn the stones into this room, must expose himself to the same ceremony as is practised in passing from the first gallery to the second; but few are willing to take that trouble, as it is known that it does not reach far, and there is nothing to be seen in it but a niche.

Having visited the lower chamber, you return to the resting place, and ascend upward by fastening your feet as before, till coming to the end of the fourth gallery you meet with a little platform. You must afterward begin to climb again; but soon finding a new opening, where you may stand upright, you contemplate a sort of little room, which is at first no more than a palm's breadth larger than the galleries, but enlarges itself afterward on both sides; and at length, by stooping for the last time, you pass the remainder of the fifth gallery, that leads in a horizontal line to the upper chamber, which, like the former, is coated and covered with great stones of granite. On the left side is a coffin of granite, of the figure of a parallelopiped, without any other ornament. It is extremely well hollowed, and on being struck with a key, sounds like a bell. Near this coffin you perceive a very deep hole, made since the building of the pyramid was finished. It is probable that
there

there was a cavity underneath ; for it looks as if the pavement had sunk in. In this chamber are also two little passages, which are choaked up with stones thrown in by the curious to know their depth.

While in this room people commonly discharge a pistol, which makes a noise resembling thunder. You then return in the same manner you came, and with the same difficulty, on account of the stones and sand with which the entrance is embarrassed.

As soon as you are out of the pyramid you dress, wrap yourself up warm, and drink a glass of some strong liquor to preserve yourself from a pleurisy, occasioned by a sudden change from an extremely hot to a temperate air. At length having regained your natural heat, you mount up to the top of the pyramid, in order to enjoy a delightful prospect of the country around it. The method of ascending is by the angle to the north-east ; and when the steps are high, or one step entirely broke away, you are obliged to look for a convenient place, where the steps are entire, or a high step is mouldered away so as to make the ascent more easy. On the top you perceive, as well as at the entrance and in the chambers, the names of abundance of people who have at different times visited this pyramid, and were willing to transmit the memory of their having been there, to posterity. Herodotus supposes that this pyramid was built by Cheops king of Egypt.

Having well considered this first pyramid, you take leave of it, and approach the second, which on your coming near it appears even higher than the first, but this is owing to its standing on a more elevated foundation ; for in other respects they are both of the same size. The only difference is, that the second is so well closed, that you see not the least mark which shews that it has been opened, and that its summit is coated on the four sides with granite so well joined and polished, that the boldest man would not attempt to go up it.

On the eastern side you see the ruins of a temple, the stones of which are of a prodigious size, they being six feet broad and deep, and most of them 16 or 17 feet long, and some of them 22; the whole building being 180 feet in front, and 160 in depth. Then descending insensibly you arrive at the sphynx, whose enormous bulk attracts your admiration: but it is scarce possible to avoid feeling some indignation at those who have strangely disfigured its nose. This sphynx is cut out of the solid rock; and what has been thought by some to be joinings of the stones, are only veins in the rock. This extraordinary monument is said to have been the sepulchre of Amasis. It is about 27 feet high. The lower part of the neck, or beginning of the breast, is 33 feet wide, and it is about 113 feet from the forepart of the neck to the tail. But the sand is risen up in such a manner, that the top of the back is only seen.

The third pyramid is not so high as the two former by 100 feet; but in other respects it resembles them. It is closed like the second, and is without any coating. On the east side of this pyramid was also a temple, which is more distinguishable in its ruins than the other: the stones whereof it was composed are likewise of a prodigious size.

The fourth pyramid is an 100 feet less than the third. It is without coating, is closed, and resembles the others; but has no temple. It has, however, one singularity, which is, that its summit is terminated by a single great stone, that seems to have served as a pedestal. It is beside situated out of the line of the others, being a little more to the west.

These four great pyramids are surrounded by a number that are smaller, and which have for the most part been opened; and two of them are in such ruins that one cannot even discern the chamber.

[If you want any other subject to satisfy your curiosity, you need only approach two antique bridges, raised on a plain annually overflowed by the Nile, at
about

about half a league to the eastward of the first pyramid, and the same distance from the mountains. The first of these bridges extends north and south, and the other east and west. Being situated in a track of country not more exposed to the waters than the other plains, it is impossible to conceive the reason of their foundation: but their fabric, and the inscriptions we find on them, shew that they were built by the Saracens. That which extends from the north to the south has 10 arches; it is 241 feet in length, and 20 feet 4 inches in breadth. They are built with large pieces of free stone, and are raised 22 feet above the horizon.]

Some time after I went to visit the pyramids of Saccara, which are not 10 miles distant from those of Gize. On my arrival at Saccara, which is a poor mean village at the foot of a hill, having letters of recommendation, I went to the house of the sheik, who, according to custom, set his provisions before me, and promised, after being at the mosque at noon, it being then Friday, to accompany me to the pyramids that were near, which he accordingly did: and that day and the two following I made my observations with the more exactness, as few persons have described any thing particular here except the catacombs. These pyramids extend from north to south, and are situated at the foot of the mountains in a plain, that seems as if nature had contrived it for that purpose; it not only being of great extent, but so high, that it is never overflowed by the Nile; and it appears that the ancient city of Memphis extended almost to this place.

One of these pyramids rising above the rest, is called *Il-Henem-Elkeberel-El-Barieb*, or *The Great Pyramid to the North*. As there are heaps of stones around it that have fallen off, and I had no instruments to take the level, I was obliged to measure the pyramid at a distance by beginning opposite to the angles, and in this manner found the north side to be

710 feet, and the east side 690. The perpendicular height is 345 feet, and on the top the north side is 20 feet, and the east side only 15. There are 156 steps, each from 2 to 3 feet high. This pyramid is built of the same kind of free-stone as the others; but was cased with a fine hard stone, which in several parts is still remaining, though a great deal is fallen down. On the north side, about one third of the way up, is an entrance 3 feet 5 inches wide, and 4 feet 2 inches deep. The stones within are of the height and breadth of the entrance, and about 5 feet long. We entered this passage, which is steep, and has holes cut as rests for the feet; but it was with great difficulty we made our way for the last 25 feet, the passage being almost filled up with sand. Having passed through, we entered a room 22 feet and a half long, and 11 feet 10 inches broad. At the height of 10 feet 6 inches a tier of stones projected on each side 5 inches inward; and in the same manner 12 tiers projected one further than another, till they meet at the top. To the west of this room is such another; and at the farther end of both, in the middle of the fifth and sixth tiers of stone, is a door, each of which leads to a small room, as I was informed by a gentleman who contrived a ladder in order to get up to it. These rooms are of a smooth white stone, very large, there being only 7 stones in length, and 3 or 4 in width.

About a mile to the south-east is another great pyramid, called the Great Pyramid to the South, which is about 600 feet square at the bottom. It is very remarkable that it seems to incline with a greater angle from the height of 280 feet than it does below. It appears to have been cased all the way up, and is built of very good hewn stone even within, as I observed where the outer surface is in some places broke away: for it is ruined in many parts; but not so as to render it possible for any person to get to the top.

On

On a lower ground nearer to the east edge of the mountain, and about two miles to the east of the last great pyramid, is one built of unburnt brick, which seems to be made of the mud brought from the Nile; it being of a sandy black earth, with some pebbles and shells in it; and mixed up with chopped straw, in order to bind the clay together; as unburnt bricks are now made in Egypt, and many other parts of the East. This pyramid is much crumbled and ruined. On measuring it I found it to be 157 feet on the north side, and 210 on the west; it being much broke away on the east and west sides. It is 150 feet high, and at the top measured 43 feet by 35. By what I could judge from its present state, I concluded that it was built with 5 degrees, each being 10 feet broad and 30 deep; but the ascent to it is ealy, as the bricks are crumbled away.

The other pyramids are of stone, and of different sizes; all in a ruinous condition, and may amount in the whole to about 20.

Another day I went to see the catacombs, which are in the same plain in which the pyramids are situated; and was first conducted to that of the mummies. The entrance to it is by a kind of well about 4 feet square, and 20 feet deep, cut through a stony rock: but this rock is covered with sand, that is often moved by the wind, and fills up the holes. However, some of these wells are cased with large unburnt brick, as far as the depth of the sand. The usual method of letting people down with ropes being very painful, I had provided myself with a rope-ladder, by which I descended more conveniently, though not without being incommoded with the sand falling from the top. There were, I observed, holes on each side to descend by; but most of them seemed worn away, and to be of no use. On being got to the bottom, I found myself in a passage 5 feet wide, and about 4 feet long, almost filled up with sand: having got to the end of it, I turned down another passage on the

left hand about 6 feet high, on one side of which were apartments with benches about 2 feet above the floor. On these I suppose the mummies were placed; but if they were set upright, there must have been some method of supporting them. On the other side are narrow cells just big enough to receive a large coffin. At the end of this alley I turned on my right hand into another which was narrower; and on each side were niches, that seemed designed for coffins placed upright. From this passage are cut oblong square apartments, filled with the remains of mummies: and probably here the inferior persons of a family were deposited, and piled upon one another, while the heads of the families were placed in the niches. Each family had perhaps originally its burial-place, and as the family increased, they branched out these sepulchral grotts, that every descendant might have a separate place for his family.

I then went to the catacomb of the birds, which has the same kind of entrance, only it is about 30 feet deep: The passage from it is about 8 feet wide, and almost full of sand. This catacomb is much more magnificent than the others, it being the sepulchre of those birds, and other animals, worshipped by the ancient Egyptians; for when they happened to find them dead, they embalmed them, and wrapped them up with the same care as they did human bodies, depositing them in earthen vases covered over and stopped close with mortar. In one of the irregular apartments I saw larger jars, that might be for dogs and other animals; of which some have been found, but they are now very rare.

Having described these catacombs, we shall now take a view of the ancient methods observed by the Egyptians in embalming human bodies. According to Herodotus, there were certain persons appointed for this business, who had 3 prices according to the beauty of the workmanship. In the most esteemed method of embalming, they extracted the brains by

the nose with a crooked iron, and then poured in drugs; afterward they opened the body, took out the bowels, washed the inside with palm-wine; and, having rubbed into it pounded perfumes, filled it with myrrh, cassia, and other spices, and then sewed it up. After this they washed the body with nitre, then let it lie 70 days; and having washed it again, wound it up in swathes of linen, besmearing it over with gums, which the Egyptians used instead of glue. The relations then took home the body, and inclosing it in the wooden figure of a man, placed it in the catacombs. Another method of embalming was injecting turpentine of cedar with a pipe into the body, without cutting it: they then salted it for 70 days, and afterward drew out the pipe, which brought the bowels with it by the fundament. The nitre dried up the flesh, leaving nothing but skin and bones. The third way was only by cleansing the inside with salt and water, and salting it for 70 days.

From what Diodorus observes, one would imagine that there was a way of preserving the bodies much superior to either of the former; for, according to him, their eyebrows and eyelashes, with the form and appearance of the whole body, were so well preserved, that they might be known by their features: whence many of the Egyptians kept the bodies of their ancestors in houses adorned at a very great expence; and had the pleasure to see their forefathers, who had been dead many years before they were born, and to observe all their features as well as if they were living. But it does not appear that any bodies were ever discovered embalmed in this manner.

A body I brought from Egypt, when I returned to England, was in a coffin made with boards, the holes between which were filled up with linen and fine plaster. Four folds of cloth were over the head, the upper one painted blue. Under these was a composition about half an inch thick of gum and cloth, burnt by the heat of the things applied to it; and

next

next to the skin was a coat of gum or bitumen of the thickness of a wafer. The hinder part of the head was filled with bitumen, which had been poured in at the nose, and had penetrated even into the bone of the skull. The body was bound round with a bandage made of linen, about 3 quarters of an inch broad, under which were four folds of cloth, then a swathe two inches broad; and under that eight different bandages of the same breadth, laid across from the shoulders to the hips on the other side. Under this was a crust of linen about an inch thick, burnt almost to ashes, but sticking together by means of the gums with which it had been smeared. The arms were laid across the breast, the right hand over the left, and the hands lying toward the face. From the hips to the feet were eight bandages two inches broad, one covering about half the other; and under these were bandages an inch thick, consumed by time and the heat of the drugs: but the outer bandages did not seem to have been besmeared with gums. The coffin in which the body was put was formed of two pieces of wood, hollowed so as to receive the body, and being put together were fastened with broad pegs in the top, fixed in holes in the lower part. They were cut into the shape of a human body, as bound up after it is embalmed; and both the coffin and body wrapped up in linen were covered with a thin plaster, and painted.

The birds in the last-mentioned catacomb were embalmed much in the same manner, being dipped in gums and aromatic drugs, and bound up with many folds of linen.

I returned from visiting the catacombs sooner than was expected; and on my unlocking the door of the room the sheik had given me at his house, a little girl about eight years old ran out of it against me; and laying hold of her, she cried out; but I let her go, it being here a great affront for any one to lay hands on the fair sex. On my entering the room I
saw

saw a hole had been broke through the cieling, though it was ten feet high; and I suppose the mother had let the child down by a rope, to rifle my baggage, and to convey what they thought proper up the same way she came down. I had caught them in the beginning, and therefore little was lost; though doubtless they thought they should find treasures, as they imagine the Franks, as they call all Europeans, abound in money. I was a little vexed at this treatment, but thought it most prudent to take no notice of it; and the next morning took my leave, the sheik sending a man to conduct me to Cairo.

Being recommended to the cashif or governor of Faiume, who was going into that province, I joined him at Old Cairo, at the house of Osman Bey, where I had a room assigned me, and the cashif invited me to sup with him; when having brought some spirituous liquors as a present to him, I took care that he should be supplied at supper, and I found him a merry chearful companion.

In the morning we set out, and came to the large village of Mocanan, with fine plantations of palm-trees about it. Proceeding two miles farther to the south-west, we reached Metrahenny, where I observed heaps of ruins, and a mound extending a mile north and south, and then north-west to the pyramids near Saccara; which I conjecture might be a rampart thrown up to defend the ancient city of Memphis. We then passed over the Canal of the Pyramids, and stopping, I had my carpet laid at a distance; but the cashif invited me to him, and I partook with him of a collation of bread, raw onions, and a sort of salt pickled cheese. After which we pursued our journey, and at length passed the night in a grove of palm-trees. The cashif sent for me to come to him; and I presented him the liquor I had brought, sitting with him for some time; but he being visited by a great sheik, I retired: and he afterward sent me a
part

part of his supper, which had been dressed for him at a neighbouring village.

The next day we ascended some low sandy hills to the south-west, which abound with the Egyptian pebble. We afterward passed through an uneven sandy desert, and came to a vale bounded on the north by small hills made up of large oyster-shells, with a very little red clay between. Those on the surface were not at all changed; but many below, and in the plain, are petrified. We at length arrived at Tamica, at the end of the desert, where a canal runs into the lake Mæris. The Arabs who came out to meet the cashif exercised themselves all the way on horseback, by pursuing each other with the pike. When one has the advantage over another he engages him; he then turns short, and rides away, the other pursuing him till he finds an opportunity to strike, and then he runs off in the same manner. Coming at last to the large village of Sennours, we went to the house of the governor of the place, where a great supper was prepared for the cashif. A coarse brown woollen cloth being spread over the whole length of the room, cakes of bread were laid all round it, and about ten dishes, repeated six or seven times, were placed all along the room; as a small sheep boiled whole, a roasted lamb, pilaw, fowls roasted, many dishes of stewed meat, sweet flummery, meat roasted in small pieces, and the like. At the head of the table sat the cashif, with the great people by him: I might have sat among them, but I kept my seat on the sofa; and when the person on the cashif's right hand arose, the cashif called me to take his place, and shewed me great civility. It is customary for every one as soon as he has done to get up, wash his hands, and take a draught of water: thus there is a continual succession, till at last the poor come in, and eat what is left; for the Arabs never set by any thing that comes to their tables. When they kill a sheep they dress

dress it all, call in their neighbours, and afterward live on bread and their other mean fare. In the morning we had a grand collation in the same manner, consisting of the best sort of bread made with butter, honey, fried eggs, green cheese, and other things.

We were now in the fertile province of Arsinoe, said to be the finest spot in all Egypt, and the only part which naturally produces olives. But though the people might make the most excellent oil, what they make has an ill taste; which is probably owing to their letting the olives hang too long, in order to obtain the greater quantity of oil.

We now pursued our journey, and reached Faiume, after passing through the ruins of the ancient Arsinoe, and crossing a bridge over a large canal that runs along the north side of the new town.

Faiume is the residence of the cashif, or governor of the province: it is about two miles in compass, and is very ill built, chiefly of unburnt brick. Here live several rich people who have villages belonging to them; and also 60 Arabs who have the title of sheiks, with one at their head, who is a person of great interest; and these all go to the diwan of the cadî, which is held twice a-week. The inhabitants have here a manufacture of the mats they lay on the floors of their rooms. They are also famous for making rose-water, which is used in many things they eat, as well as to throw on the guests before they offer the incense. They are likewise said to make coarse cloths, and cheap stuffs; to prepare leather, and to make the leathern bags in which they carry water on the backs of camels. The Franciscans of the convent of Jerusalem, who here go under the denomination of physicians, have a small convent, and the Copti have a church four miles off, though there are many Christians in the town. There are vineyards about two leagues to the west, where the Christians make very good white-wine. They have
likewise

likewise fine raisins; and the Mahometans make a syrup of the juice of the grape by boiling it: this is brought to the table, and is very agreeable food. I had here an apartment in the cashif's house; and his people persuaded me to send back my horses, promising that I should be well supplied: but I was afterward obliged to hire very bad horses at an extravagant price. I was daily furnished with provisions in my own room, and sometimes the cashif sent for me to dine with him; when the drams went plentifully round while we were eating, and he diverted himself with jesting with two or three who seemed to be with him as dependants, expecting some little government: for when the Turks are in private, they lay aside their gravity, and are as merry as the Europeans. While I was here it hailed and rained almost all one morning, and likewise rained very hard the following night; which the people were so far from considering as any advantage, that they told me rain causes scarcity, the overflowing of the Nile being sufficient to water the country. There are about this town no other remains of the ancient city of Arsinoe, but great heaps of ruins.

On my leaving Faiume, I proceeded to the south-west; and at about three miles distance from that town, came to a very remarkable obelisk of red granite, called the pillar of Bijige, from the village of Bijige near it. It measures four feet two inches on the north side, and six feet six inches on the east: it is 43 feet high, and each side is divided by lines into three columns, each of which is filled with hieroglyphics. This obelisk is much decayed all round for ten feet high; and the west side is almost entirely defaced.

We now proceeded mostly through groves of young palm-trees; and observed about the country several vineyards, the vines of which are disposed in a very particular manner: we then passed by corn fields, and afterward over uncultivated lands; and having crossed the
the

the dry bed of a canal, came to another canal called Bahr-Joseph, which runs into the lake Mæris. It is 100 yards broad, with cliffs on the east side, at least 40 feet high, and on the west about 30: though it was about 50 feet broad, it was then very shallow. The country to the west is called Nesle, where the harvest is, I believe, forwarder than in any part of Egypt; for on the 16th of February, I have seen barley of that year cut and threshed.

On my entering the large village of Nesle, which is close by the Nile, I went to the sheik's house, which is built about a court, and has a round turret at the north-west corner, with cannon for its defence. I had a letter from the cashif to the sheik; but he not being at home, one of the chief Arabs agreed for about the price of three guineas, to furnish me with four Arabs on horseback, and a camel to carry water and provisions. We set forward about four the next morning, and proceeding about two hours to the north-west, took a supply of fresh water. From that place the sandy plain begins; and passing over it we at length saw at a great distance some remains of the temple of the Labyrinth; and being about a league from it, observed several heaps of ruins covered with sand, and many stones all around, as if some great building had been there. This, which is called the town of Caroon, seemed to have been of a considerable breadth from the east to west, and the buildings extended on each side toward the north, to the lake Mæris and the temple. This without doubt is the spot where once stood the famous Labyrinth, which Herodotus says, was built by the twelve kings of Egypt, when the government was divided into twelve parts, as so many palaces for them to meet in, and transact the affairs of state and religion.—“Of this Labyrinth, he adds, there are twelve saloons, or covered courts, with gates opposite to each other, six toward the north, and six toward the south in continued lines. They are surrounded by the same out-ward

ward wall. The apartments are on two floors, the one under ground, and the other over them: 3000 in all, each consisting of 1500. Those above ground I myself have seen and gone through, so that I speak from my own knowledge; but those beneath being the sepulchres of the kings, and of the sacred crocodiles, the rulers of the Egyptians were by no means willing to shew them. The upper apartments I myself saw to be greater than any other human works; for the outlets at the top, and the various windings through the saloons, gave me infinite surprize as I passed from a saloon into apartments, and from apartments into bed-chambers, and into other rooms out of the bed-chambers, and from apartments into saloons. The roof of the whole is stone as well as the walls. The latter are adorned with sculpture: each saloon has a peristyle of white stones admirably joined together. Quite close to the line, where the labyrinth terminates, is a pyramid of 240 feet, on which large animals are engraven: the way into the pyramid is under ground."—This is the account given of it by Herodotus. It was so extraordinary a building, that Dædalus came to Egypt on purpose to see it, and built the labyrinth in Crete for king Minos on the model of this. But little is now to be seen of these boasted pieces of art, but heaps of ruins, broken pillars, shattered walls, and cornices, many of which are of a kind of brown marble.

Going over the spot where this magnificent structure once stood, I came to the foundation of an oblong square building formed of a reddish stone or marble. Some semicircular pilasters placed upon it, have only one hewn stone at the bottom, and all the remains of the edifice above are of brick plastered over. Whatever this building was, it seems to have been repaired in this rough manner. More to the east are the remains of an oblong square edifice of white hewn stone plastered over, with a sort of base and plinth ranging round. Near this is a particular sort of rustic building,

building, that seems to have been a gate. At length we came to some remains of the grand structure itself, which is now called *Casr Caroon*, or the castle of Caroon. It had a portico of rustic work, which is almost entirely destroyed, it being no where above ix feet high. The front is more ruined than any other part. - The upper story in the middle is fallen down : but in the other parts there are 44 tiers of stone, each nine inches deep, and consequently it is here 33 feet high : there are signs of a cornice ranging round, with some ornaments of sculpture. In the length of this building, are four rooms, with floor places crowned with double cornices, together with ornaments of the winged globe ; and over each is a work like a false door, ornamented with double cornices, and one of them adorned with sculptures ofawks. In a false door on each side of the entrance to an inner room below, is a niche cut with a shell at the top, and there are several small niches in the sides of the walls of the other apartments. There are many stones scattered about the plain near the building, among which are several round ones that seem to have composed the shafts of columns.

Having taken a full view of these ruins, I returned to Faiume ; and from thence set out with a caravan for Cairo.

As I had taken the resolution to sail on the Nile into Upper Egypt, the consul procured letters from the great sheik Osman Bey, the head and protector of the Arab race, to the bey of Girge, the prince of Akmim, and the great sheik of Fourshout. I made provision as for a long voyage, purchasing a quantity of tobacco, rice, coffee, soap, red shoes, and other things for presents, not forgetting arms and ammunition for our defence. I had the happiness to meet with a boat belonging to the prince of Akmim, and to be recommended to Malim Soliman, who was going in it. This was a very worthy Copti, for whom I shall always have the utmost regard. He

had the principal management of the affairs of that prince, though he would never accept of any office under him. It was thought proper that I should take upon me a name familiar to the people: so it was agreed I should be called Joseph, with Malim, or Master, the usual title given to Christians in this country. I had also let my beard grow, and assumed the habit of a Copri, with the black gown of ceremony, and had a large blue and white handkerchief loose about my neck, hanging down before; and on other occasions a sheet of the same kind, brought round my body and over my head. Beside, I had the blue garment or shirt, which is put on over all, to go out with at any time in disguise with the boatmen. In this manner I set out with my servant and dragoman, or interpreter, on the 6th of December 1737, when I embarked in a small hired boat, and at night came up to the great boat at Turphaier, which is on the island that I suppose to be the great isle of Heracleopolis, made by a canal crossing from the Nile to the old bed of that river under the hills. The great boats, such as this in which we embarked, have a mast about the middle, and another toward the prow. Part of the boat is covered with matting, by means of poles set upright, with others tied across at the top of them; under which shelter the people sit, and in the night take their repose.

On the 8th, having little wind, we went ashore on the east, at the convent of St. Anthony. There, as in most of the monasteries in Egypt, the priests are seculars, and live in the convent with their wives and children. Several of them were employed in carrying stores to repair their convent; and, taking us for officers who came to demand the poll-tax, told us, on our asking how many there were of them, that there were no more than we saw: but on our undeceiving them, they shewed us their convent, which is walled round, to defend them from robbers.

On

On the 14th we had a good wind, and passing by Minis, the residence of the cashif of the province of that name, came up with the ruins of the city of Antinoopolis, built by Hadrian in honour of Antinous his favourite, who was drowned there; but now called Enfineh. It is said that the city was three or four miles round. Among these ruins I saw still standing a large pillar with a Corinthian capital, on the top of which was a square stone, that was probably to set some statue upon. I had also a view of a very fine gate of the Corinthian order, and of excellent workmanship. Near this place is a village of Christians called Ebadie, whose greatest security among such bad neighbours seems to be a notion that has prevailed, that no Mahometan can live there.

We sailed on, and all the way from Souadi to Manfalouth observed grottos cut in the mountains, [once the abode of hermits, but occupied at present by a sort of Arabs, who follow the profession of pirates upon the Nile. In different places of these rocks, the echoes are so distinct that not a single syllable is lost.

The mosques of Manfalouth give it a beautiful appearance at a distance. The adjacent country is very fertile, and we find there all sorts of fruit in abundance. Opposite this town, on the eastern border of the Nile, there is a Copti convent absolutely inaccessible. Those that would enter it are obliged to get themselves raised up in a basket, by means of a pulley; from whence it has obtained the name of the Pulley Convent.]

On the 15th we passed by Sciout, about two miles from the river, which I went to on my return. This I suppose to be Antæopolis, the capital of a province of that name, so called from Antæus, who was overcome by Hercules.

Near a mile to the west of the river we saw Aboutig, which is a tolerably large town, and a bishop's see: this was perhaps the Ithyphle of the ancients. Near the

town was encamped an Arabian sheik who commands this country. These governors often go round their territories, encamping near towns and villages, in many of which they have houses, in order to collect their tribute, which mostly consists in cattle. In the evening we came to Gaua-Kiebre, where is a very beautiful portico of a temple, containing 18 pillars in three rows: these have a very singular kind of capital; and the shafts of the pillars are enriched with hieroglyphics, executed in a more masterly manner than any I have seen in Egypt. It appears to have been a very magnificent building, not only from the portico, but from the vast stones that are seen about it. On the 16th we came to the territories of the prince of Akmim, which begin at Raigny. Near this place is the grotto of the famous serpent called Heredy, mentioned by travellers.

[This grotto is the tomb of a pretended Turkish saint, and is adorned with a cupola raised above the mountain. The Arabs affirm that sheik Heredy, having died in this place, was buried here, and that God, by a particular favour, transformed him into a serpent that never dies; but heals diseases, and bestows favours on all who implore his aid. It appears, however, that this miraculous serpent makes some distinction of persons, and is much more propitious toward the great lords, than toward the inferior people. If a sheik is attacked with any disorder, the serpent has the complaisance to suffer himself to be carried to his house; but a person of the common rank must not only shew a desire of his visiting him, and make a vow to recompense him for his trouble; but send a spotless virgin on the important embassy: for the fair alone can have any influence on him; and if her virtue should be the least sullied, he would be inexorable. On her entering into his presence she makes him a compliment, and with the most humble submission, intreats him to suffer himself to be carried to the person who wants his assistance. The serpent,
who

can refuse nothing to female virtue, begins at with moving its tail; the virgin redoubles her ecstasies, and at length the reptile springs up to her, places itself in her bosom, and there remains it, while it is carried in state in the midst of loud acclamations to the house of the person who dispatched the ambassadresses. No sooner is it brought into the room, than the patient begins to find himself relieved. This miraculous physician does not withdraw; for he is very willing to remain some hours with the patient, if during the whole time they take care to exclude his priests, or his saints, who never quit him. This goes on marvellously well, provided no discoverer or Christian comes; for his presence would disturb the feast; and the serpent, who would persecute him, would immediately disappear. In vain would they search for him; he is no where to be found; and should he even have been carried to the other side of the Nile, he would be able to return invisibly to the tomb. In short, the Arabs boldly assert, that if this serpent was cut in pieces, the parts would join again upon the spot, and that this attempt would not put an end to his life, since it was destined to be immortal.

The Christians, who claim a superior degree of holiness to the Arabs, very piously believe that this pretended saint is the Devil himself, who, by the judgment of God, is permitted to mislead this blind ignorant people; and they are confirmed in this belief, by a tradition that it was to this place the angel Raphael banished the devil Asmodi, Tobit. 3. That a serpent is there, cannot be denied; he undoubtedly dies like other serpents, and the priests substitute another of the same kind in his room. Were they indeed to cut the serpent in pieces, and were the parts seen to join again, it might be esteemed an incontestible proof of its immortality; but they would never be brought to that. The virginity of the ambassadresses is secured by her being so young as

to be free from suspicion; and serpents are known to be attracted by certain odours and herbs, with which the girl may be rubbed, at least she is adorned with chaplets and garlands of flowers, in which they take care not to forget such as are agreeable to the serpent. In short, if it be asked how it is possible that it should disappear from the sight of so many people, I answer, that it is sufficient to conceive that these priests are excellent jugglers; and whoever has seen the tricks daily played by the mountebanks in the great square before the castle of Cairo, must have been struck with feats much more remarkable than this.]

On the 17th we arrived at Akmim, which is about a mile to the east of the river, situated on a small eminence that seems to have been raised by art, and a canal from the Nile encompasses most part of the town. This I suppose to be Panopolis, anciently famous for workers in stone, and for the linen manufacture. At present the inhabitants make coarse cottons.

I was at Akmim at Christmas, and sat up almost all the night of the eve of that festival to see the Copti ceremonies in the Roman church; for though they are converts to the church of Rome, they retain their own ceremonies, and only make some few alterations in part of their prayers. As soon as the service was ended, which was not before day, I had a message from Malim Soliman, that I must pass the whole day with him; accordingly I went to his house, and coffee being served, we all found it necessary to take some rest on account of the fatigue of the preceding night. At noon a great dinner was served up in an open summer-house. There were 25 dishes, which mostly consisted of rich soups, and a sort of ragoos, pigeons, and fowls stuffed with rice, and roast lamb. I was the only person at the table served with a plate, or that had a knife and fork. His sons-in-law, with some other of his relations, waited at table; for so great a subordination is observed throughout all the east,

east, with regard to different degrees and stations, that sons and inferior relations never sit before their parents, unless they are several times desired to do it. First, a very rich dram was served; and at dinner, some wine of which I had made him a present, was given round. After we had drank coffee, we walked out of the town to see his garden, where we had coffee again, and then returned to his house. After supper he asked me if I would lie there or at the convent. Thus the day was passed in the manner of a Turkish visit; every thing being far beyond whatever the Arabs pretend to.

I also went a second time to see the prince; who said, he wondered he had seen me but once: he even desired me to make his house my own, and to command what I pleased.

I here agreed for a boat and four men to go up with me to the cataract, and back again, paying them about the value of half a crown a day, with a certain quantity of corn and lentils by the month, and finding them in coffee. Indeed I afterward found that they expected to have a share of every thing I had; for it is the nature of the Arabs to desire whatever they see. When we had agreed, the Coptis who were present, according to their custom, said a prayer. Malim Soliman and some other friends attended me to the boat; and his servants brought me a present of a large basket of bread, some fine cakes, and a sheep. At parting the Coptis said a prayer, and wished me a safe return, that we might again pray together.

I left Akmim on the 28th of December, and in some time came to Menshech, a poor ill built town, about a mile in compass: but to the south of it there are considerable marks of a great city. This seems to have been Ptolemais, mentioned by Strabo, as the greatest city in the Thebaid. The prince of Akmim having written to an officer of the town to give me some letters for Assouan, I waited on him with a present of rice and soap, which are here acceptable.

he entertained me very civilly at his house, and gave me letters to his friends at Assouan. I afterward went to see the master of the vessel in which I came from Cairo, who had invited me to his house. He entertained me with coffee, and a hot sharab, as they call it, made with sugar and ginger; but people of superior rank use cinnamon, and drink it like tea. We sat round a pan of coals, and three Mahometans sung Arabian songs, beating time with their hands, and playing on a tambour.

I went to the bazar, and found it better furnished than those I had met with elsewhere. Indeed the barques usually stopping here contribute to render this a place of trade, and commodities are brought thither every market day, because the people are always sure of selling them. The town has a mosque, and likewise a very large church-yard, where one may observe the different monuments with which they honour the memory of the dead. This last distinction it owes to the height of its situation, which induces the people to bring thither the dead of all the neighbouring places, that they may not be exposed to the annual inundation of the Nile. As I was walking in the bazar, I met with two of their pretended saints, whom the market had drawn thither: they were entirely naked, and ran like madmen through the streets, shaking their heads, and crying out with all their might. A courtesan was also there; her face and bosom were unveiled, and her shift was white, whereas that of other women is blue. Her head, neck, arms, and legs, were adorned with abundance of trinkets; but all these embellishments did not characterise her so well as her impudent air, and lascivious gestures. One would think that these sort of women must, in all countries, have a common mark of distinction: this, however, had an extraordinary one, which was, that she infinitely exceeded all others in ugliness.

The

The Christian Copti, as also the proselytes *de Propaganda*, have in this town, and even through all the dominions of the prince of Akmim, very great privileges : they are not afraid here to strike a Mussulman ; though in other places they cannot do it without running the risk of being murdered.]

The next day we pursued our voyage, and after some time had high rocky hills to the east, that are almost perpendicular, in which there are many grottos. We soon reached Girge, on the west ; this is the capital of Said or Upper Egypt : it is near two miles in compass, and is pretty well built. The sangiac or governor of Egypt resides here. I went to the convent of the Franciscan missionaries, who pass for physicians, but have privately a church, and about 150 converts ; but they are frequently in great danger from the insolence of the soldiers, so that they have been two or three times forced to fly, and their house has been plundered. I was conducted by one of the fathers to the caimacam of the town, who is chief governor in the absence of the bey ; and being in a dropsy, had him called in to visit him. I shewed this great man the letter I had from Osman bey to the sangiac of Girge, and having made him a present of two boxes of French prunellas, he gave me a letter to Assouan, near the cataract. We then went to the aga of the Janizaries, who was, according to their custom, sitting under the gate-way leading to his house. He received us with much civility, he having been one of the father's patients ; and giving me four letters, I sent him the same present I had made the caimacam. Afterward we waited on a Turk, who, I was informed, had some superior command over the janizaries of the castle of Assouan ; to him I gave a letter from the prince of Akmim, and to the present I made the others, added a large basket of rice. He did not give us a very polite reception, but wondered why the Franks visited the cataracts ; and asked, if I had a watch to sell ; which is an intimation that he wanted

wanted one for a present: however, on his seeing what-I had brought, he ordered me a letter, which, he said, would protect me as far as the three castles, that is, to the end of the grand signior's dominions.

On the 3d of January, the wind not favouring us, we stopped at a place about three miles from Fushout. We mounted on asses without bridles, and only a piece of coarse cloth tied on the back for a saddle; but the president of the convent having notice of our arrival, soon met us with horses, on which we rode into Fushout, which is a poor ill built ruinous town, about a mile round. Yet here resides the great sheik, who is governor of all the country on the west, almost as far as Assouan. The adjacent country is very pleasant, all the roads to town being planted with acacia-trees. Here the Franciscan missionaries have a convent under the name of physicians, and have a large saloon where they receive their company, which in private serves for a chapel. I waited on the sheik's secretary, with a present of five or six pounds of coffee; in return he sent a live sheep to the convent to entertain me with, and introduced me to the sheik, who was in the Arab dress, sitting in a corner of his room by a pan of coals: he rose on my entrance, and on my leaving him, I gave him three letters, and my servant brought in my present, which consisted of two boxes of prunellas, two of other sweetmeats, and some glass vessels. He asked where I intended to go? I told him to the cataract. He replied with a good natured smile, that a boat of Franks * lately went up; and that the people said they came to discover the way into the country, in order to return and take it; and then desired to know what I wanted to see? I told him the ruined cities. He observed that we had not such ruins in England; and asked whether if they should go into our country, we would permit them to see every thing? adding, that he

* This appears to have been Mr. Norden.

would

would give me letters and a man to go with me; so that I might be assured I should travel securely. I afterward went to see the sheik's garden, which in the middle was planted with vines, and in the other parts like an orchard, with orange, lemons, acacia, palms, and other trees.

On the 9th about midnight we arrived at Dendera, which is surrounded with woods, and situated about half a mile from the river; but did not chuse to go much about, on account of its being the first day of the great Turkish feast Bairam, after the conclusion of their month of fasting. Some of our men went to the mosque in a gown of white cotton sewed up before, a habit of ceremony worn in those parts; and possibly the use of the surplice might take its rise from this, as a vest of ceremony worn when they went any where in high dress. Having letters to two Mahometans here, I carried them some small presents, and they recommended me to the governor, who sent his brother with me to Amara, which lies about a league to the south, where are the ruins of the ancient Tentyra. The inhabitants were great worshippers of Venus and Isis, to each of whom they built a temple. From the many heaps of ruins that are seen here, the city appears to have been large, and to have been much frequented since the time of its ancient splendour. This was doubtless the temple of Isis.

Having with the greatest satisfaction viewed these fine remains of antiquity, I returned to the town. At parting, my friends sent me a present of a lamb; and the governor's brother came to the boat for his present, which was a basket of rice, some coffee and soap.

A little farther we came up with Kept, a village at some distance from the river. This was the ancient Coptos, which is inhabited both by the Egyptians and Arabians; for the Nile below the city running to the west, this was the first convenient place for carrying on the trade to the Red Sea, the river being

nearer to it here than at any other place below: and this, with the difficult navigation of the Red Sea to the north, caused the trade for the merchandises of India and Arabia to take this channel. In the early ages of Christianity this city became famous for the great resort of Christians to it in times of persecution; and this is the first rise of the name of Coptis, which it is said the Mahometans gave in derision to the Christians of Egypt.

At length coming to the port of Cous, we rode two miles through a flat country full of dome-trees, to that miserable town built of unburnt brick. It was the ancient Apollinopolis, and is situated on an artificial eminence; but there are no remains except of one small temple, on which is a Greek inscription in honour of Apollo and the other deities worshipped in it. While I was viewing this temple, one of the great sheik's officers, in a Turkish dress, came and asked me with much civility to drink coffee; but it being late I declined the invitation. I afterward went to the great sheik's secretary, to be introduced by him to his master, and made him a small present. We sat down on a mat in the open court, where our horses were tied; and I was treated with very indifferent fare, consisting of an ill tasted feed, mixed with oil, onions, bread, and water: our entertainment concluded with coffee. After which he went with me to the sheik, whom we found laid down to take his repose on a sofa, in a small room, dressed in a kind of blue shirt over some other garments, with one of his officers sitting by him. I went up to the sofa, and delivered my letters from the prince of Akmim, and an officer of the janizaries at Girge, and then my present, as usual, was laid before him, which consisted of a bag of rice, leaf tobacco, Joppa soap, and a pair of red shoes. Then letting him know that I desired a letter to see the antiquities of Carnack and Luxerein, he ordered it to be wrote, and desired me to go and drink coffee with his secretary. But I went on board, leaving

leaving my interpreter to bring the letters; on which the secretary sent me a sheep. The sheik let me know by my interpreter, that he advised me to see Carnack and Luxerein now, and not, as I proposed, at my return; for as he was going to encamp there, I should see every thing with the greater safety.

I very readily complied with his advice, and on the 12th proceeded with a man the sheik had sent to conduct me; and stopping opposite to Zenieh, where the sheik of Carnack has his residence, I the next day went to that sheik, with a letter I had from his superior, and the sheik of Fourshout; and making him a present, he treated me civilly, and sent me a sheep in return. I now went to Carnack, which is part of the antient Thebes, where there are ruins of a most magnificent temple: but on my beginning to measure the first gate I came to, the man the sheik of Fourshout had sent with me, who had no authority here, told me, I must not venture to do so, without the permission of the great sheik, who had encamped near the river; on which, ordering him to conduct me to him, he brought me to the village of Carnack, where I found the sheik I had been with in the morning, who freely gave me leave to measure and write down what I pleased; on which I returned to the temple; the sheik himself staid with me there two or three hours, and the people of the village, seeing me measuring, came about me. I dined in the temple; and having ordered my boat to lie near the sheik's camp, I, in the evening, waited on him in his tent; on which he invited me to sup with his secretary: but I excused myself, and returned to my boat, accompanied by the secretary, who coming on board, partook of some refreshments. These encampments are in the regular manner of an army: in the middle was the large green tent of the sheiks, who sat in a corner of it, accompanied by three or four of his officers. In this manner they encamp about their territories to get in their tributes, which are paid in kind. I continued
here,

here, and had the liberty of viewing the temple as often as I pleased; the men constantly dressing my dinner in the boat, and bringing it to the temple. The cavalcade belonging to the sheik one day passing by, a great number of persons rode into the temple and talked to me: I was also once visited there by the sheik's son of the place, who conducted me to a part of the temple inhabited by women, and giving them notice to keep out of the way, I went in and viewed it. One day likewise, the Caia, or first officer of the sheik, came and dined with me, and I made him a present; which he returned, by sending me a lamb.

[The great and famous city of Thebes was on both sides of the river; according to some it was built by Osiris, and according to others, by Busiris the second. It was called Diospolis, or the city of Jupiter, and afterward it obtained the name of Thebes. Its opulence and power were every where known, and Homer thus speaks of it:

‘ Not all proud Thebes’ unrival’d walls contain,
The world’s great empress on th’ Egyptian plain,
That spreads her conquests o’er a thousand states,
And pours her heroes through a hundred gates,
Two hundred horsemen, and two hundred cars,
From each wide portal issuing to the wars.’ POPE.

Diodorus says,—‘ We have heard, that not only this king but many of his successors were ambitious to improve the city with presents of gold and silver, with ivory and a multitude of colossal statues, and that there was no city under the sun so adorned with obelisks of one entire stone. The buildings indeed have remained to modern times, but the gold and silver, and all the costly ivory and precious stones, were pillaged by the Persians when Cambyfes set fire to the temples of Egypt. So great, they say, were the riches of Egypt at that time, that from the rubbish,
after

after plundering and burning, was taken more than 300 talents of gold, and of silver 2300 talents.']

The hundred gates above mentioned, are commonly thought to have been the gates of the city; but there are no signs of walls round it, nor were walled towns common in Egypt: however, as it is observed that 200 armed chariots could be sent out of them, others rather suppose them to belong to the palaces of the princes and great men, who could, on an emergency, send chariots to the war. Of the four remarkable temples, that which I now viewed, was doubtless that mentioned by Diodorus Siculus, as of a most extraordinary size; the ruins of this stupendous building extending near half a mile in length: the description he here gives of the height and thickness of the walls, has been thought to be very extravagant, and beyond all the rule of probability; yet it will appear to any one who examines the remains of the temple, that in both these respects, they in some parts exceed the account given by Diodorus.

I have fully examined these noble antiquities: the sheik's son offering to go with me four miles to the east of Carnack, I gladly accepted of his proposal, and he came early in the morning to the boat with horses. Upon this I laid a carpet on the bank of the river, and having entertained him with coffee, we set forward toward the temple, accompanied also by the caia, or steward of the great sheik. In this excursion we saw, that the ground, where it is sown, is laid in broad low hillocks; round which there are small irregular channels, the corn not being sown on the top, but only near the channels, in order that it may be the more easily watered, by a small canal from the Nile which conveys the water to all parts. About 200 feet to the north of the temple, we saw a grand gate, adorned with four compartments of hieroglyphics. All this temple is very much destroyed, except the front, and even that is not perfect. The
grand

grand gate is however entire, and I saw near it a sphynx about four feet long. The antient city of Thebes probably extended to this place. Returning, I viewed the ruins of what I suppose to be a round temple: it appeared to have been 175 feet in diameter, and to the west of it were some remains of a grand gateway.

On my return, I entertained my conductors with coffee at the boat; and the sheik's son having shewn me great civility, I made him such a present as I thought would be agreeable to him. Two days after I went to see that part of Thebes which was to the west of the river, and is now called Gournou. On my going on that side, I sent to the sheik, to whom I had a letter from the great sheik of Fourshout; on which he came to the boat, and conducted me to his house at the village of Gournou. The sheik there furnished me with horses, and we set out to go to Biban-el-Meluke. When we had proceeded about a mile to the north, we came to a kind of street; for the rocky ground on each side rising about ten feet high, had on each hand a row of rooms cut in it, some of them supported with pillars; and as there is not here the least sign of raised buildings, I could not help imagining, that in the earliest times, these caverns might serve as houses, and be the first invention after that of tents, when they might be contrived as a better shelter from the weather, and the coldness of the nights.

At length having passed through some other valleys where the mountains arise to a great height, we came to a round opening like an amphitheatre, and ascending it by a narrow steep passage, came to Biban-el-Meluke, that is, The Gate, or Court of the Kings; here being the sepulchres of the kings of Thebes. The vale where these grottos are is covered with rough stones, that seem to have rolled from above; it may be about 100 feet wide, and the hills on each side are high steep rocks, in which the grot-

tos are cut in a most beautiful manner in long passages and galleries under the mountains, out of a close white freestone, that cuts like chalk, and is as smooth as the finest stucco work. Four or five of these galleries, one within another, from 30 to 50 feet long, and from 10 to 15 feet high, generally lead to a spacious room, in which is the king's tomb, with his figure cut in relief on the lid, or painted at full length upon it. Both the sides and ceiling of the rooms are cut with hieroglyphics of birds and beasts, some of them painted, and as fresh as if they were but just finished, though they must be above 2000 years old. One of these sepulchres, in particular, is most beautifully adorned with hieroglyphics cut in the stone and painted. The king's tomb is of one stone of red granite, seven feet nine inches high, eleven feet eight inches long, and above six feet broad, the cover being made to shut into it. Upon it is cut the figure of the king in mezzo-relievo, with an hieroglyphical inscription. The room is adorned with different columns of hieroglyphics, with the figures of men, bulls and hawks.

Having with the utmost pleasure viewed these extraordinary sepulchres of the kings of Thebes, by the help of the wax-lights we brought with us, being much fatigued, we agreed to sit down and take some refreshments in this retired place; but unfortunately we had forgot to bring water, and the sheik being in haste to go, we returned; and at our arrival at the boat, the sheik was so obliging as to stay and eat with me, which they rarely do. One would be apt to imagine that these were habitations for the living, and that they were cut under the palaces of the kings of Thebes, if they were not themselves palaces for them to retire to in order to avoid the heat.

From hence I went and took a partial view of the ruins of a large temple, a little way to the south-east. At a distance from it are the ruins of a pyramidal gate, and of a very large colossal stone, broke off about the middle of the trunk. it is 21 feet broad

at the shoulders; the ear is three feet long, and from the top of the head to the bottom of the neck is 11 feet. In the first court of the temple are two rows of square pillars, on each side of which is a statue; but the heads of all of them are broke off. These statues have each the lituus in one hand, and the flagellum or whip in the other, as commonly seen in the statues of Osiris. A great number of pillars belonging to the temple are standing, and many others are destroyed: but from the ruins it appears to have been a magnificent structure. [In this edifice we observe two sorts of pillars, one more beautiful than the other. Their thickness and solidity give them a delightful appearance at a distance; on approaching them, the hieroglyphics are agreeable to the sight; and when you are quite near, their colours have a fine effect. This sort of painting has neither shade nor degradation. The figures are incruited like the enamel on the dial-plates of watches, with this difference, that they cannot be detached. I must own that this incruited matter surpasses in strength every thing I have seen of this kind. It is superior to the Al-fresco or mosaic work; and has the advantage of lasting a longer time. It is surprising to see how the gold, ultra-marine, and other colours have preserved their lustre to the present age.]

From this temple I went to the statues, which I shall call the colossal statues of Memnon; but the shock hurried me from thence, saying he was near his enemies; I however went to them again early in the morning, and spent above half a day at them. [These colossal figures front the Nile. The first seems to represent a man, and the other a woman: they are both 50 feet in height, from the bases of the pedestals to the summit of the head. They are sitting upon stones almost cubical, of 15 feet in height; on plain pedestals, five feet high.] The statue to the north has been broken off at the middle, and has been built up with five tier of stones; but the other is of one single stone: the feet have the toes broken off,

off, and the features are mouldered away by time: The sides of the seats, upon which they are sitting, are covered over with hieroglyphical figures : on the pedestal of the imperfect statue is a Greek epigram ; and on the insteps and legs are several inscriptions in Greek and Latin, some being epigrams in honour of Memnon ; but the greater part are testimonies of those who have heard his sound : for one of them has been thought by some to be the famous statue of Memnon, which at the first and second hour, they pretend, uttered a sound occasioned by the rays of the sun striking on it.

At a small distance from these statues are the ruins of several others. Having taken a full view of these things, we returned to the river.

While I was absent, the natives having taken umbrage at my copying the inscriptions, came to the boat, and said, that they would see whether this stranger would dare to come out another day ; dropping some expressions as if they would assault the boat by night : for they seemed very desirous of my leaving the place, from their being strongly possessed of the notion, that the Europeans have the power of discovering treasures. I however talked of going abroad the next day, being desirous of seeing, if possible, the temple of Medinet Habou ; but the sheik coming to the boat, and being informed of what had passed, advised me to depart. But I saw this place on my return.

I then proceeded up the river a small league to Luxerein or Lascor. On my arrival there, in the morning, I carried a letter and a present to the sheik ; and the sheik of Carnack's son came to me there, provided a dinner for me, and was so obliging as to stay with me all day. I there viewed the remains of the large and magnificent temple, which was doubtless a part of the antient Thebes on the east side of the river. This noble building agrees with the description Diodorus gives of the sepulchre of Olymandus, which *he says was a mile and a quarter in circumference.*

cumference. He says it had this inscription, "I am Olymandus, king of kings. If any one is desirous to know how great I am, and where I lie, let him surpass any of my works."

We first come to two obelisks, that are probably the finest in the world; they are now 60 feet high above the ground, and might be 70 or 80, according as the ground has risen, which is evidently a great deal. They are seven feet and a half square, and at bottom might be eight feet. The hieroglyphics, which are in three columns down each side, are cut with a flat bottom an inch and a half deep; and the granite has perfectly retained its polish, which is the finest I ever saw. On the top, on each side, a person sits on a throne, and one offers something on his knees: these figures are likewise below. Lower down are three hawks, then three bulls; and at about the distance of every foot is an owl. I also observed monkeys, hares, dogs, serpents, birds, the heads of camels and insects; but about half the pyramid of the western obelisk is broken off, and the south-west corner of the eastern one is, for about six feet high, a little battered.

At a little distance is a pyramid at a gate 200 feet long, and at present 54 above the ground. On each side of the entrance is a colossal statue, 13 feet and a half above the ground: they are of grey granite, and the shoulders are only three feet and a half above the surface of the earth. In the front of the pyramidal gate are windows, and sculpture, particularly a person seated on a throne, holding out one hand, which has a sceptre or a staff in it, and surrounded by others in postures of adoration. On the other side, a person is represented in a car, as galloping and shooting with a bow, with many chariots after him: this may have a relation to the wars of this king against the Bactrians. Within this gate is a court almost filled up with cottages, with some pillars, that once composed part of a colonnade: beyond which was another gate, that is now in ruins; and beyond it another court, which contained

ained the history of the king cut all round on the walls, and had a large and beautiful altar in the middle. The pillars in this court are 40 feet high; but the work in the capitals is not in relief, but only cut out in lines. The walls of the rooms are adorned with sculpture. A deity is carried in a sort of a boat by 18 men, preceded and followed by a person holding a particular ensign. I also observed on the walls a man leading four bulls with a string; a person sitting, and another kneeling to him: also instruments of music, and men kneeling who have the heads of hawks.

In the evening I left Luxerein, and landed at Erment on the west, the antient city of Hermonthis, the capital of a province of that name. We went to the house of the sheik, who conducted us to the old city in the midst of a large plain, where are the remains of a small temple adorned with hieroglyphics both within and without, that seems by the manyawks cut in it, to have been dedicated to Apollo. At some distance are the remains of a beautiful building, that appears too grand for a Christian church on the first establishment of Christianity in the fourth century; yet it has crosses cut on some of the stones, with Coptic paintings and inscriptions in many parts of it, that are plastered: there are, however, little remains of the edifice, except at the west end, where the rooms had galleries over them, which might be for the women.

On the 18th of January we went on with very little wind, and shot at a crocodile, as he was going into the water from a sandy isle. We had reason to believe the ball struck him; for instead of walking in slowly, as is usual with them, he opened his mouth and jumped five or six feet into the water. The next day we came to Esne on the west, a considerable

for those parts; we went ashore and staid about
 ur, when the men wanting a stone for ballast,
 ople knowing I was an European, would not
 m take it into the boat; saying, that if the

Franks took away that stone, they would, by their magic art, draw away their hidden treasures. This place, and the antiquities about it, I saw in my return. I had letters to the cashif, who was then absent; but I had seen him before, and his people were ready to go with me. I carried letters and a present to one of the serifs, who went with me to see the temple. [It is closed on three sides, and in the front are 24 columns that appeared well preserved. It is remarkable, that in all this temple one capital of a column does not resemble another; the proportion is the same, but the ornaments are different. The inside of this edifice is blackened by the smoke of fire formerly made there; however, all the parts are well preserved, except the gate, and the intermediate spaces between the front columns, which have been filled up by the Arabs, in order to shut up their cattle in the temple, which at present serves for no other use.]

We also went about three miles to the north-west to see another temple, which I conjectured might be the temple of Pallas, at Latopolis, where both that goddess and the fish Latus were worshipped. On the inside are three stories of hieroglyphics of men about three feet high, and at one end the lowest figures are as big as the life; one of them, I observed, had the head of the Ibis; and in several parts of the wall I saw the figure of a woman sitting. This temple appears to have been used as a church; for I saw some Coptic inscriptions in black letters on the walls, and was told that there had been a convent there.

A mile to the south of Esne is the monastery of St. Helena, by whom it is said to have been founded; but it has been more commonly called the Convent of the Martyrs. Here is a great burial ground, not less than a mile round. Many of the tombs are magnificent, they having a dome on four arches, with a little cupola on the top. The convent, with its church,

church, are however but mean: there are only two monks in it, who cannot marry; but their relations, both women and children, live with them. This is the last church in Egypt.

On the 20th we came to Erfou, which was once the Great Apollinopolis. I went to the sheik's house, with a letter from the sheik of Fourshout. When he knew who it was from, he kissed the letter and put it to his forehead, as a mark of respect. I made him a handsome present, which he received with great civility; and when the letter was read, and I desired to see the ruins, he put his hand up to his head, as a mark of his compliance, and that he took me under his protection. He himself went with me and shewed me the temple, and a grand pyramidal gate. [This last monument of antiquity is perfectly well preserved; but the Turks have converted it into a citadel. There runs all round a semi-circular corona, such as is commonly seen round the Egyptian buildings. No cornice is to be seen about the edifice; but it may have been ruined, or have fallen down. This edifice is in general well designed, and its simplicity gives it a very pretty appearance. The other antique monument is the temple which was dedicated to Apollo; but the greatest part of it is buried under ground, and the Arabs have made no scruple of employing what they have been able to take away, in making some vile pigeon-houses.]

While I was measuring the ruins of the temple, a great many persons came about me, and on my giving my book to a servant to hold for me, a young man, who was the sheik's nephew; snatched it out of his hand, and ran away with it. The sheik and my servant ran after him. Mean while I continued measuring and writing on another paper, till the sheik returned with his pike, having thrown off his outward
 ment when he went in search of his nephew, whom
 s said he would have killed had he overtaken him.
 e brothers had been competitors for the govern-

ment of this village; and the sheik now conducted me to his house, where matters were carried so far, that I was afraid we should have suffered in the tumult, the brother being favoured by many of the people. I was desirous of going to the boat; but was told, that the sheik would be offended if I did not stay to eat with him. I was privately informed that I might have my note-book, if I would give about the value of a crown; to which I consented, and it was accordingly brought me. We now sat down to eat out of a large wooden bowl, full of thin cakes broke into small bits, with a syrup mixed with them: but the sheik sat at a distance, and would not eat with us. Afterward he mounted his horse, and attended me to the boat, followed by several persons; and having made me a present of a sheep, came into the boat, and ordered a letter to be written to the great sheik. About an hour after the sheik left us, his son came riding to the river, to inform us, that his father having been told I had given money to have my book restored, had obliged them to return it, and had sent it to me. Thus this worthy Arab gave an instance of fidelity that is rarely to be met with.

We now sailed on, and as we approached toward Hajar Silcily, the rocks on the western shore appeared as if cut for a grand gateway. A little farther to the south, I saw five regular entrances into grottos, cut equally distant in the rock, and above them a cornice, or half round, seemed to have crowned the work; but only the half round remained. Proceeding to Hajar Silcily, or the rock of the chain, the Nile grew exceedingly narrow and rapid; for I suppose it is not above 100 yards wide, the rocks encroaching upon the river on each side. It had its name from a chain being formerly drawn across, to defend the pass; and I was shewn a rock on the east-side, where I was told the chain was fastened.

[On

[On the insides of the grottos there is not sufficient day-light to distinguish objects; the light entering only at the door of each grotto: this gave me some concern, but at length I perceived an opening at the top, which allowed me the view of four figures in alto relievo. They are of the natural size; two men sit in the middle, with their arms laid across their breasts, and on each side sits a woman, who takes hold of the arm of the man who is next her. I could not avoid feeling a just detestation at the malice and superstition of the Turks and Arabs, who have strangely deformed these figures, especially in the face. On one side of this group is an hieroglyphical table, cut in basso relievo, with much pains; and what gives it a great value is, its being perfectly well preserved to the present time: though the rock in which all these grottos are cut, consists only of a yellowish sandy stone. The hieroglyphical table probably contains the epitaphs of the persons whose bodies have been inclosed in this grotto.]

A little above this place the Nile resumed its natural breadth, and there is a sandy ground, with a gentle ascent on each side. We afterward passed by several sandy islands, on which we saw many crocodiles; particularly on one there were near 20 of them, which seemed to be from 15 to 20 feet long. On our shooting at them, about half of them went into the water; and on our firing a second time, they all disappeared.

We afterward came to a large island, to the east of which is the village of Com-Ombo. [The principal monument in the place is situated behind a mountain of sand, and on another side is concealed by some miserable cottages; but these cannot prevent a curious traveller contemplating with great satisfaction these beautiful ruins. The building rests upon twenty-three well wrought pillars, adorned with hieroglyphics.]

We now proceeded to the port of Lasherrad, where the califf of Esne was encamped; we would have passed

passed him, but his men called to us, and the boatman did not dare to proceed. We were thus stopped, because by the covering of our boat we were judged to be Europeans. I had letters to the cashif; but did not know that he was the person to whom they were directed. I carried him a present of coffee, tobacco, and some other things; which he said I had no occasion to give him: he readily consented to my seeing the antiquities; but the Arab sheiks of Lasherad being present, opposed it. On this I returned to the boat, and passing by several islands, arrived on the evening of the 21st at Assouan, a poor small town, with a kind of fortress, or rather barracks for the janizaries, who have in reality the command of the country. On my waiting on the aga of the janizaries with letters from Mustapha, aga of the janizaries at Girge, and from the sheik of Fourskout, he treated me with coffee, and made me a present of a lamb; and, in return, I sent him a present of tobacco, rice, coffee, and other things. He very obligingly sent two janizaries to guard the boat, and invited me to take a lodging in an apartment that belonged to his own house, though separate from it. The Christian secretary of the caimacam, or civil governor, telling me that I should make his master a present, the people and janizaries about the boat ordered him to get out of it, there being a jealousy between the civil and military power. The aga, on being informed of this, sent me word that I need not make presents to any one: this he repeated on my waiting upon him, adding, that he would take me under his protection, so that no one should injure me; I therefore removed to the lodging he had allotted. A Turk belonging to Osman bey, who happened to be there, kindly offered his advice on all occasions, visited me, and brought me a present of a dozen of pigeons and some dates. Some other Turks came to see me; and one of them, as a token of respect, brought me the trifling present of a bunch of radishes.

On

On the eminence over Assouan are the ruins of the ancient city of Syene, which is exactly under the tropic of Cancer; but the principal part of that city seems to have been on a lower hill to the south. About the middle, between the brow of the hill and the river, is a building, that may possibly be the observatory described by Strabo, as erected over a well for making astronomical observations: the holes at the top, which are much larger below than above, I imagine were to try the experiment in relation to the shadows at noon-day.

Having viewed these ruins, I went about a mile to the south-east, to the quarries of granite; for the country to the east, the bed of the river, and the islands, are all red granite. The quarries are not worked in deep; but the stone is hewn out of the sides of the low hills. I observed some columns and an obelisk marked out in the quarries, and shaped on two sides: they seemed to have worked in round the stones with a narrow tool, and when the stones were almost separated, they probably forced them out with large wedges.

Opposite to Syene is the island Elephantine*, in which was a city of that name. It is about a mile in length, and at the south-end a quarter of a mile in breadth: but to the north it ends in a point. In this island there was a temple to Cnuphis, and a nilometer, to measure the rise of the Nile. I observed there the remains of a small temple, before which is a statue about eight feet high, sitting with the hands across on the breast, and a lituus in each. On a wall before the temple is a Greek inscription, which is in many parts defaced. In the midst of the island are remains of one side of a magnificent gate of red granite, finely adorned with hieroglyphics. [Among other ruins, I found an ancient edifice still standing, though covered with earth at the top, as well as on the side: it is still called the temple of the serpent Cnuphis; but it resembles a sepulchral monument

* Mr. Norden says, the present name of the island is Ell-Sag.

more than a temple. It is inclosed by a kind of cloyster, supported by columns. This inclosure contains a grand apartment that has two large gates, the one to the north, the other to the south; and the inside is almost entirely filled with stones and earth. The walls, covered with hieroglyphics, are bedaubed with dirt, and blackened by the smoke of fires made there by the shepherds. In the midst of that apartment I observed a plain square table, without any inscription, and imagined that there might be underneath an urn or mummy, and I was tempted to get it lifted up; but the superstition of the people would not permit it. A traveller would think himself happy, in having the liberty to observe these antient edifices in quiet; and he must not attempt any thing farther. I shall never forget that, on our casting anchor before Assouan, the populace ran in crouds to see, as they said, the forcerers experienced in the black art.]

I afterward set out from Assouan, and rid toward Philæ*, passing near the quarries, and going along a road that seems to have been made by art, between little hills and rocks of red granite, some of which were distinguished by having hieroglyphics carved upon them: this road was divided into two parts by a mound in the middle of it. We at length passed over the island of Philæ, which is high and very small, it not being above a quarter of a mile long, and half a quarter broad. The city seems to have been on the east side, and it appears that there were no other buildings on the island, but what had a relation to the temples; for Diodorus seems to insinuate, that no person but the priests were permitted to land, on account of the sacredness of the place: and accordingly the whole island appears to have been walled round, something in the manner of modern fortification, and great part of that wall still remains. The particular sort of Ethiopian hawk worshipped

* The modern name of this island is, according to Mr. Norden, *Ell Heiff*.

here, I observed cut among the hieroglyphics in several parts, and represented with a long neck, extended wings, and a serpent coming out from it. The temple of the hawk is built of freestone, near the water, on the west side of the island.

To the east of this structure is [according to Mr. Norden, the temple of Isis] an oblong square building open on all sides. The capitals of the pillars, which have some resemblance to those of the Corinthian order, may be reckoned among the most beautiful in Egypt, and were probably of the last invention, they being the only capitals of that kind I saw in Egypt.

Returning about half a mile the way we came, we turned off to the west, in order to take a view of the cataract; when having proceeded about a mile farther, we came to the port for the boats that come from Ethiopia, where we found most of the people negroes. Here is no village, but only some little huts made of mats and reeds. At this place the people enter their goods, and convey them by land to Assouan; and in the same manner the goods brought from Lower Egypt are also conveyed thither by land from Assouan. The chief import here consists in dates, which the people of Assouan buy, both for their own use, and to send it into other parts of Egypt: so that on both sides, the Egyptian and Ethiopian navigation end at the cataract. I never saw nature discover so rough a face as there: on the east-side nothing is to be seen but rocks, on the west the hills are either sandy or black rocks: above to the south there seems to be a high rocky island, and higher up, rocky cliffs on each side; and below to the north are so many rocks, that little of the water can be seen. We now went on to the north, the Nile running through the rocks: but the people knowing that I came to see the cataract, stood still; upon which I asked them, when I should come to it? and to my great surprise, they told me that was the cataract.

The

The bed of the Nile is crossed by rocks of granite, which in three places, at some distance from each other, divide the stream, making three falls at each. The first we came to was the least, the fall appearing to be not more than three feet. The second, which is a little lower down the river, winds round a large rock or island, forming two streams: this island, to the north, may be about 12 feet high, and it is said, that at high water, the Nile runs over this rock; but supposing the river to be then five feet higher below the rock, the fall may be about seven or eight feet. Farther to the west are other rocks, and again to the west of them is a third stream. Going somewhat lower, I observed a third fall, which appeared to be greater than that of the others. There is another cataract at Ibrim, which is said to be 12 days journey from this place: some also say there is another cataract; and others, that there are seven mountains and seven cataracts.

I here saw the corn in ear in the latter end of January: the colocintida was full grown, and the little apple called Nabok was almost ripe, which in Delta was ripe in November. In the lower parts of Egypt, the time of growth for such fruit, I suppose to be after the overflowing of the Nile; but here, after the great heats are past. I now saw the people driving camels loaded with fenna, and was told that each load was worth 200 medins, or near 12 s. 6 d. The bassà grants a license to one person, who is generally a Jew, to buy all the fenna; he is obliged to take all that is brought to Cairo, and one English merchant only has the privilege of purchasing it of him.

On my return to Assouan, the relations of a soldier I had brought from the sheik of Fourshout, as a mark of respect, sent me a supper ready dressed, in hopes, I suppose, of a return of greater value. And the last evening I was there the aga likewise sent me a supper of goats flesh, boiled and well peppered, pilaw,

law, barley-broth, and hot bread; desiring that what was left might be given to the boatmen, and not to his people.

The next day, having all my goods put on board, I took leave of the aga, and some of his relations attended me to the boat; when the wind not permitting us to begin our voyage back, I passed the day in the boat with those who came to see me. Among the rest I was visited by a genteel man, brother to the caimacam of Girge: I had seen him at the aga's, and was now in a country where I thought I met with a friend wherever I saw a Turk, or a person of the middle parts of Egypt. He behaved with great civility, and seemed to be a very good sort of a man. The Christian secretary of the caimacam, intrusted me with a letter, and a sum of money, of the value of three or four pounds, to be delivered as directed in Akmim; a very great sum in that country, and a trust he would scarcely have reposed in one of his own country that was going to Cairo; though he was sensible I should soon leave Egypt, and he would never see me more. He at the same time presented me a live sheep, and in return I made him a present.

[As Dr. Pococke proceeded no farther up the Nile, we shall, before we follow him back to Cairo, attend Mr. Norden as far as Deir, or Derri. The aga at Assouan, and other persons in that town had intereiled themselves in his safety, and used every argument to prevent his advancing farther, observing that he would infallibly be destroyed, since he was not going among men, but among savage monsters, who would murder a man for a parrot: in what manner then will they deal with you, said the aga, who carry such treasures? But all his arguments had no effect, and Mr. Norden resolved to proceed. The aga, notwithstanding his fears for his safety, sent his own brother to accompany him: he had also with him a janizary, with several Komish priests, who had come with him up the Nile, beside servants and a Jew valet. Being
fur-

furnished with letters of recommendation to the principal persons on the coast, they set out, while the natives took leave of them, as of persons doomed to destruction.

Mr. Norden set out from Assouan on the 22d of December; a month before Dr. Pococke's arrival at that town; and by the aga's order had 13 dromedaries, 3 horses, and as many asses, to carry him, his attendants, and baggage, to the haven of Morroda, above the cataract. He there embarked in a boat, with his attendants; viewed the antiquities already described by Dr. Pococke, in the antient isle of Philæ, and proceeding up the river, soon reached Deboudé, a village where he could have wished to land, in order to examine some antient edifices that appeared in sight; but the wind being favourable, he was obliged to be satisfied with a distant view of them. He observed a grand edifice of great length, built of very large freestones, closed on all sides, except the front, where there is a great gate, and as it were two windows on each side, formed by four columns. This structure is encompassed with a high wall, much damaged, especially toward the portal. Opposite the front are three portals succeeding one another, which seem to make a passage leading to a canal 40 feet broad, that terminates in the Nile. This canal is filled with sand, but its borders are lined with a thick wall. There are columns to be perceived on the inside of the principal edifice, which appears to have antiently served as a temple: but beside this structure, there is a vile modern piece of stone-work, that dishonours these antient buildings, and renders the prospect a little confused. For above the space of a quarter of a league, the walls and foundations of superb edifices were seen on every side; but all are in ruins, and almost covered with sand. Near Tefia, which is on the confines of Egypt and Nubia, they also saw some remains of antient buildings, which like the last, were built of white stones, perfectly well joined together.

her. The columns on the inside are still subsist-
but those that were without are ruined.

Eight in the evening, when they were not above
a short distant from the village, an incident hap-
ped that let them know the character of the inha-
nts. These ordered them to bring the barque to
that they might see the Franks, and have some
of the riches they carried with them : but this being
refused, a musket was fired at the barque from each
side of the river ; this insult was returned by a double
salvo of seven muskets toward the place whence
the voice came : but the natives having hid themselves
behind some stones, received no damage. They were
ever silent for some time ; but soon resuming their
rage, began to fire again, and to give abusive lan-
guage. This did not please those in the barque :
therefore called out to them, that if they did
desist, they would land, and entirely exterminate
; which had its effect, and no more was heard of

The next day, there being no wind, they lay be-
hind a village named Scherck Abohuier, which has a
front of near two leagues in extent ; the pilot,
being a native of the place, assuring them that
they would find his countrymen a good sort of peo-
ple and that they might land with the utmost safety.

Mr. Norden visited the adjacent parts, and at a
distance observed along the Nile an antique quay,
made of stones, all cut in the form of prisms, and
all joined together, that there was not the least
gap between. Near it were five or six cottages built
of stones, entirely covered with hieroglyphics ; but
it was difficult to discover whence they were
brought. The greatest breadth of the land, from the
mountains to the border of the Nile, is in this district
more than 100 paces.

The wind being fair at eight o'clock the next morn-
ing they immediately set sail ; Mr. Norden took a
view of several villages, and some inconsiderable
ruins.

ruins. They now came to the most difficult passage in the whole Nile. The river here is entirely crossed by rocks, concealed under the water; at the sides of these rocks the river is of great depth, and the intermediate spaces form eddies or whirlpools. Those in the barque conducted themselves with all the precaution that so dangerous a passage required; but the misfortune was, that the barque did not obey the rudder: she struck upon a rock, and continued in a frightful situation. She was taken hold of precisely in the middle, and the whirl of the water made her turn upon the rock as upon a pivot. Happily the current and the wind beat against the barque at the same time, and this was their safety; the barque, by this means, in a little time, disengaged itself without farther assistance, and those on board took such advantage of the wind, that they were soon out of danger. At length they arrived at Schemederefschied, a village where they staid all night.

The next morning they set sail from thence, and soon after an adventure happened which shews the disposition of these people. Mr. Norden was examining the names of the places by which he had passed the preceding day; the commander of the vessel, and the Jew valet were sitting near him, and repeating the names of those places that were already written, while he corrected them by their pronounciation; when a passenger starting up, threw himself upon Mr. Norden, seized the paper he held in his hand, and tearing it in pieces, retired quietly to his place, where he sat down as if nothing had happened. Mr. Norden not being able to understand the meaning of this insolence, was reflecting with himself whether he should resent it or not, when those who were present burst into a loud laugh. Upon this he asked the reason, and they explained to him the whole mystery. The fellow was unwilling he should know the place from whence he came, because he might return some years after into Nubia, and bringing more people with him,

-might

TRAVELS through EGYPT.

to make himself master of the country; alledging that if he knew the name of the village where he was, and had it in writing, he should not fail taken as well as the rest: and that this was the title of his snatching the paper, in which this was going to be written.

Mr. Norden could scarcely forbear laughing at this simplicity; but, to prevent the consequences in an humour for the future, he assumed a very serious air, ordering the commander of the vessel to near the bank, and put that insolent fellow on reading. "The barque is entirely ours; it is by courtesy we give any one a passage, and when they behave, insolently we shall turn him out." The man, who was indeed a passenger, now humbled to stay, and promised to behave better in future; upon which Mr. Norden suffered him to be prevailed on, and the man from that time was tractable.

In the mean time they passed by several other villages, and the wind falling calm, they fastened the vessel on the western shore, near a village named Khoros, in the neighbourhood of which are some remarkable antiquities, built in the ancient Egyptian style. These ruins are in a plain covered with sand; and from some broken walls there appear to have been other buildings of a vast extent.

The next morning they again set sail, and in the noon approaching a village named Kormicoff, on the eastern shore, the natives called out to bring the barque to land. They obeyed, then heard that the Schorbatschie, the father of Ischif Ibrahim, was there at his country house. At this they went ashore, and Mr. Norden waited on this potentate, accompanied by the aga of the place, his brother, the Jew valet, and the janizary went with them as a guard. They found the man seated in the middle of a field, exposed to the heat of the sun, and employed in deciding a dispute between two men about a camel. He had

the look of a wolf, and was dressed like a beggar. An old napkin, which was formerly white, made his turban; and a red dress, still more old, scarce covered his body, which appeared through the holes. Mr. Norden saluted him in the ordinary manner; but as he had brought no present, he did not so much as ask him to sit down; but he placed himself by him, without asking his permission, and put into his hands the letters the aga of Assouan and his son had furnished him with. The latter he put in his turban, but read the others with great attention; after which he turned to those who were pleading, each of whom seemed to imagine he should gain his cause by dint of noise. The Schorbatshie sometimes intermixed his voice, and made himself so well heard, that it could not be doubted but that he was the judge.

As this trial seemed as if it would not be soon ended, Mr. Norden ordered the Jew to speak to the effendi, who was present, in order to prevail on the Schorbatshie to dispatch him speedily. This the effendi did; and on the Schorbatshie's hearing from him that the Jew was Mr. Norden's interpreter, he asked him, why his master had not brought him a good present? "You go too fast, replied the Jew. What, ask for presents before you have done him the least service! Shew yourself his friend, and you will see that he will pay you well." This flattering hope entirely changed the gentleman's behaviour: he assumed an air of mildness; saluted Mr. Norden, and told him that he had nothing to do but to go to Derri; that he would be there before him, where he would give him entire satisfaction. At the same time he ordered his son to conduct him to his country house, to shew it him, and to send a goat as a present to the barque.

Mr. Norden by this means saw his country-seat, which might with more propriety be termed a stable; and while he was looking at it, his conductor chose from seven or eight she-goats the poorest he could find.

find. As they were returning to the barque, the Jew told Mr. Norden, that the effendi, who was a native of Cairo, had shewed great surprize, at their having dared to advance so far; and observed, that they might think themselves happy if they escaped in safety: but he seemed to give little attention to this discourse. On his arrival at the barque, he found that the goat, lean as she was, was become a bone of contention. The crew laid claim to it, and maintained that the Schorbatschie had sent it for their supper; the commander of the vessel sided with them; but the valet being unwilling to surrender it, the dispute grew warm, and Mr. Norden was obliged to maintain his right by serious menaces; but having thus determined the property of the goat in his own favour, he generously made a present of it to the crew.

Mr. Norden had no sooner set sail, than the commander of the barque declared, that he would not upon any consideration carry him farther than Derri; and nothing should induce him to proceed to the second cataract. These discourses, added to the effendi's advice, caused Mr. Norden to make several serious reflections: but he was too far engaged to draw back, and was resolved to continue advancing to see what would be the result of it. In the mean time, he thought proper to impose silence on the commander of the vessel, and to assure him, in what manner soever things might turn out, they should always have it in their power to demolish him: and that if any misfortune befall them, they should consider him as the author of it, and be sure to make him the first victim. These menaces made him change his tone, and he swore, that if Baram Cashif, to whom the boat belonged, would permit it, he would, with all his heart, convey them as far as he could sail: but he exhorted Mr. Norden and his attendants to take care of offending that tyrant, of whom he gave a dreadful description, though he was his master.

A calm coming on, and the current driving them back, they fastened the barque near Amada, a village on the western shore, almost opposite to Koroskoff, where Mr. Norden landed, in order to see an ancient Egyptian temple, which in length of time had got into the hands of the Christians. On the walls are paintings of the Trinity, the apostles, and several other saints; and where the plaster has fallen off, the hieroglyphics that are underneath begin to appear. This temple is still entire; but a monastery, that had been built near it, is absolutely ruined.

Mr. Norden having taken a drawing of it withdrew; he had perceived no body on the way, but near the barque he met with one of the natives on horseback, entirely naked, only his breast was covered with a goat's skin. He was armed with a long pike, and a buckler made of the skin of a rhinoceros. This man stopt him; but after asking him some questions, and finding he was not understood, rode off.

The Nile was here so shallow, that in several places the barque could scarcely pass.

The next morning, the wind being north, they were obliged to tow the boat along the shore during the whole day. It was now remarked, that the slope of the shore of the river was for the most part covered with lupines and radishes, and the seed of which serves for making oil. There were likewise some other plants, such as succory and burnet. Mr. Norden remarked here an old method of crossing the Nile. Two men were sitting on a truss of straw, while a cow swimming before, one of them held in one hand her tail, and with the other guided the beast by a cord fastened to her horns: the other man, who was behind, steered with a little oar, by means of which, he kept at the same time the balance. The same day, he likewise saw some loaded camels crossing the river. A man swimming before, held the bridle of the first camel in his mouth; the second camel was fastened to the tail of the first, and the third to the tail of the second,

second, while another man brought up the rear, and took care that the second and third camels should follow in a row.

Two days after they arrived at Deir or Derri, which is situated on the eastern shore of the Nile, pretty near the place where the river begins to direct its course toward the west. The news of their arrival had gone before them; for on their fastening their barque to land, a croud of people were running in order to satisfy their curiosity by seeing them. Mr. Norden being told that the Schorbatichie was returned, and had assembled other princes at his house, immediately waited on him, attended by one of the priests, who understood the language, and the Jew valet. They found these petty princes in a grand divan, and were received with much civility. Baram cashif sat as president, and, after the first compliments, let Mr. Norden know, that they had been consulting together about him; and as they intended to promote his voyage, they had thought it was best for him to stay at Derri till the arrival of the new cashif, when they should go to war with a people that dwelt in the neighbourhood of the second cataract; and as they should lead an army of 500 men, he would travel in good company, and with the utmost safety. The whole divan testified their being of the same sentiments: but Mr. Norden, perceiving that a plot was laid for him, answered, That he and those with him preferred continuing their voyage upon the Nile in the barque they had hired; but that, however, they would consider on the offer which had been made them. Baram cashif being then informed that Mr. Norden desired to have a private conference with him, he consented, and appointed the hour. On which our traveller rose up, saluted the divan, and returned to the barque, in order to consult with his companions in the voyage, on the measures most prudent to be taken.

The proposal of the divan, joined to what they had been told at Assouan, made every one think it would be madness to go any farther; and that it was necessary to turn back as soon as possible. At the hour appointed Mr. Norden waited upon Baram cashif, and informed him, that there were none of them in a condition to bear so long a journey by land, and that they begged of him, as a favour, that he would oblige the commander of the barque to convey them to the second cataract. He answered, that the barque was his; that if his servant had engaged to carry them farther, he had exceeded his orders: that beside, the water of the Nile was too shallow to render it possible to go up the Nile as far as the cataract; that they would be forced to stop somewhere upon the way with his barque, which would be a great loss to him. Mr. Norden replied, "Since it is not possible to advance by water, and on the other hand we are unable to go by land, we have no other measure to take but to return back." "You may, he replied, but it shall not be with my barque. I want it; and you must take your things out of it as soon as possible."

Mr. Norden could not now doubt of the bad designs formed against him. There was then no other barque at Derri, and even if there had been one, nobody would have dared to carry him in it without the permission of this man, who was a real tyrant. Mr. Norden therefore, by means of the Jew and the priest, offered him all the advantages he could hope for in letting the barque, and after many difficulties the bargain was made: the man who commanded it was called, and they all swore, holding their hands on their beards, to stand to the agreement. Baram cashif was so satisfied with it, that he made Mr. Norden a present of two new zagaies, or darts, and the pizzle of a young elephant, which he said he had carried above ten years; and on his returning to the barque,

barque, he sent after him a goat, and a basket of dates.

Mr. Norden now sent him a present of tobacco, strong liquors, and other things; but his affairs had already taken a different turn: the Schorbatfchie had heard of the agreement, and being apprehensive of losing, by the departure of the boat, all the advantages he had expected, he talked with Baram cashif, and made him change his sentiments. He therefore rejected the present, saying they had made a fool of him, and that he must have things of greater value.

The Jew returning with this report, they could scarce give credit to what he said; they, however, commissioned the father to wait on him again. Baram cashif gave him a very cold reception; told him a thousand foolish things; and the priest observing, that he ought to consider they were under the protection of the grand signior, he answered in a seeming rage, "I laugh at the horns of the grand signior; I am here grand signior myself, and will teach you to respect me as you ought. I know already what sort of people you are, added he. I have consulted my cup, and have found by it, that you are those of whom one of our prophets has said, There would come Franks in disguise, who by little presents, and by a soothing and insinuating behaviour, would pass every where; examine the state of the country; go to make a report of it, and afterward returning with a great number of Franks, conquer and exterminate us all. But I will take care of that: you must quit the barque without delay."

The father having at his return repeated this discourse, it was resolved not to quit the barque but with life. However, early the next morning Mr. Norden waited on Baram, accompanied by the priest, who spoke the language, and by the Jew. The cashif soon appeared, repeated his accustomed cant, and offered to conduct them to the cataract: but on their letting him know that they had no mind to go
thither,

thither, he demanded large presents. Upon this Mr. Norden asked him by what right he formed such pretensions; and what he meant by playing thus with his oath, and breaking the bargain he had made? Enraged at these reproaches, he swore that he would make them know who he was, and threatened to take away their lives. To which Mr. Norden answered, that they should be able to take their measures; and quitting him without taking leave, they went immediately to the scorbatschie.

This officer, who was as great a villain as the other, treated them with much the same language. On which Mr. Norden rose up, and raising his voice, cried, "Tell him, if they have taken their resolution, we have taken ours, and will wait the issue with our weapon in our hands." Upon this he went to the door, and the father and the Jew having interpreted what he said, followed him closely.

As they were crossing the market-place, in order to hasten to the barque, Baram cashif, who was there, sent for Mr. Norden, and being then in his good humour, made him sit down by him; and saluting him, said, he must cloath him like an emir, and make him other presents, which he mentioned. Mr. Norden promised to content him, provided he would immediately give orders for their departure; and the bargain seemed to be again concluded. As no agreement was yet made with the scorbatschie, Mr. Norden proposed to return to him; but the cashif desired that the others might be sent, and that he would stay with him till they came back.

This being agreed to, they were no sooner alone, than the cashif ordered some dates and water to be brought; and treating Mr. Norden with great civility, made him understand that he should give him some of his shirts, with some coffee, rice, &c. This he promised by signs, and in broken Arabic. The cashif, filled with joy, renewed his caresses; but it was visible they were owing to his avarice. Both the
Arabs

Arabs and the Turks are accustomed to put what they esteem most valuable in the folds of their turban, and those of their scarf; and Baram cashif wanting to know whether he did not carry something valuable about him, began with filling his pockets with dates, and then putting some into his scarf and turban, took care to search at the same time whether he could not find any thing in them: but Mr. Norden had wisely taken every thing out before he left the barque, so that he lost both his labour and the dates.

In the mean while, the priest and the Jew returned, without being able to prevail on the schorbatschie; on which Baram cashif told Mr. Norden, that if he would stay with him and let the others go, he would treat him as his own brother. But that gentleman, after thanking him for his offer, entreated him to finish the affair, and give orders for his departure. To this he consented; and taking them to his house, made fresh proposals; and it was agreed, that he should have Mr. Norden's suit of cloaths, a pair of pistols, some powder and ball, and fifteen sevillans: that the same sum should be given to the schorbatschie; that beside, the cashif should receive 35 sevillans for the hire of the barque, 6 sevillans should be given to the man who was to command it, and 3 to the sailors. On these conditions they were to sail in the night, that they might do it with the greater safety. The cashif then told them, he would go and make the schorbatschie hearken to reason, and afterward come to the barque to see the presents designed him.

Our travellers now hastened to the barque, where they immediately caused every thing they had bargained for to be taken out of their chests, to prevent their being obliged to open them in the presence of the cashif; taking care to conceal all their household utensils, with a thousand useful trifles, and to expose nothing to the sight but weapons, of which they had a pretty good stock.

In about an hour Baram cashif arrived, and ordering every body on the bank of the Nile to retire, entered the bark; and having seen his present, appeared well satisfied. He desired that it might be concealed from the schorbatfchie, who was coming, and kept till it grew dark, when he would send one of his slaves for it. But the schorbatfchie, on his arrival, appeared dissatisfied with the bargain; and refusing to accept of a piece of common red cloth, sufficient to make him a suit of cloaths, retired discontented. Baram cashif, however, bid them fear nothing, for he would stand to his agreement. Who would not have thought that he now acted sincerely? especially as the man who had the care of the boat, came, and said he had received orders from his master to sail, and for that purpose had put fresh merchandizes on board. Yet at night no slave came for the present, and this rendering Mr. Norden uneasy, he sent the Jew and the aga's brother to see what occasioned this delay: but after staying till past midnight, they returned with the melancholy news, that the cashif swore to destroy them; and talked of having chests of gold before he would suffer them to escape.

The effendi then came to the barque, and told them, he was extremely concerned at the sad circumstances in which he saw them. "You have to do with devils, and not men, said he. I have the unhappiness to be obliged to live with them. I maintain myself in my post, because I can write, which they cannot do themselves: but I abhor the manner in which they treat strangers, whence no barque any longer comes here. I know not what it is that restrains them with respect to you: but before your arrival it was debated in the divan, whether they should get rid of you immediately, and in what manner they should set about it. After great disputes, it was agreed to conduct you into the desarts, under the pretence of accompanying you to the cataract. What they would have done with you when there, the prophet

phet only knows: but all they said about the war were lies, intended to make you fall into the snare. Believe me, you have to do with the greatest villain on earth. He has killed nine men with his own hand, who were his friends, and some of the most powerful men of the country. It is this that has rendered him so formidable: he supports his power by the presents he makes to some, out of what he plunders from others. He might be really a cashif, did he but dare to go to Tschirche, to ask for the caffetan; but he is deterred by the complaints often carried thither against him: thus he rather chuses to send thither some silly young fellow, in whose name he governs. Beside, added the effendi, he is drunk every night;—he then resembles a madman—he lies with his own daughters.—In short, he is the vilest wretch I ever knew."

Those in the barque heard this dreadful character without answering a word; and only asked his advice, which he was unable to give them. In this uncertainty he left them, and they continued in it the whole night.

At break of day, a slave from the cashif came to tell the commander of the barque, that he must throw all the baggage of the Franks on shore, and oblige them to quit the vessel: but they immediately informed him, in the presence of the slave, that he should not touch any thing that belonged to them; that they were resolved not to quit the barque, but with life, and that the first person who should attempt to force them out, should be laid dead on the spot. They promised, however, to talk with the cashif; and Mr. Norden had the courage to go immediately to his house, attended by the interpreters.

They were received with great coldness; and on their mentioning the second agreement, he flew into a rage, crying, "Get you gone, get you gone." They did not stay to have this brutal compliment repeated; but went to the ichorbattieh, to know from him what they had to expect. They arrived at his house
before

before he was up, and found many people assembled there, all of whom were eager to talk to them, and to ask for something. The priest, who was with them, repeated what they said; and their ridiculous requests gave them occasion more than once to laugh. One of their saints, who had silently stood in a corner of the room, at length approached them; and being offended at their good humour, charitably told them, in *lingua Franca*, which he spoke very ill; that they ought not to be so merry, since it would better suit them to weep: for before the day was ended, they would, perhaps, have lost all their gaiety. But this counsel made no great impression upon them. This man was lately come from Algiers; and was half naked; but his pretended character of being a saint, occasioned his being treated with great veneration.

The *schorbatfchie* at last appearing, they wished him a good day, which he coldly returned. Mr. Norden then desired the interpreter to ask him, whether they might hope to come to an agreement with him? "Give me, said he, five or six purses, and I will then talk to you. I must see your chests. I will go this day to the barque; you shall open them for me, and if they are not filled with gold, you shall share with me what they contain." To this Mr. Norden resolutely replied, That he should not see the inside of his chests, nor break them open; but that he might depend upon it, that the person to whom he gave the commission would not return to tell him what he had found there. To this menace the *schorbatfchie* gave no answer; but after looking earnestly at Mr. Norden, turned toward his own people, and directed his discourse to them.

They had now heard enough to form a judgment of what they were to expect, and therefore retired in order to return to their barque: but the *cathif* being sitting in grand council in the market-place, and seeing them pass by, called to them; and on their still
pro-

proceeding, sent a slave after them, on which they went up to him. He was now no longer the same man; he received them with an air of gaiety, and having made them sit down by his side, asked Mr. Norden why he would not give him a chest of gold, since he had so many? Mr. Norden instantly arose, in order to go away, without making him any answer; but the cashif taking hold of his cloaths, obliged him to sit down again, and asking why he did not answer him: he told him, that he was a pitiful fellow, without honour or conscience, and therefore he would have nothing farther to say to him. The interpreter hesitating, Baram perceived it, and ordered him with a stern look to tell him all, without omitting a single word; which he having done, Baram, instead of being offended, as was expected, set up a laugh: and Mr. Norden added, that he had offered him too much already; but if he would let them go immediately, he would not regard what was past, and would add some little presents that would be agreeable to him. This the cashif seemed to relish; he loaded him with caresses, and called him his brother; demanded some purses for himself, and others for the *schorbatschie*; and in short formed other pretensions, to which Mr. Norden made no answer: but being pressed to speak, he told him, that they had no more than was necessary for their voyage, and would give him nothing; that it was true he had made him promises, but as the cashif had broke his word, he was dispensed with from keeping his word with him; that he should have nothing but by force, and that he was going to the barque to put every thing in order for his reception. The cashif heard this with patience, and only answered, that he had force enough to destroy them, was he disposed to do it. "We know it, cried Mr. Norden: we were informed of your evil disposition before we left Assuan, and there took the precaution of having the

insults

insults we might suffer here revenged, in case we should be unable to revenge ourselves."

Upon this he arose and returned to the barque, with a firm resolution of quitting it no more. But he had not been there half an hour before the cashif sent for the interpreter, on which the Jew went; and soon returned with the news, that he begged they would send him the presents that had been agreed upon, and also some other trifles; on which conditions he promised to let them depart immediately, and to accompany them himself to a certain distance. Though little credit could be given to what he said, the presents were sent, and also the money for himself and the schorbatschie.

About noon the cashif came to the boat with two bullies, ordered every thing to be got ready for sailing; when asking Mr. Norden if he was now satisfied with him? he replied, That he could not have thought he would have been so honest, and that he was at present very much inclined in his favour. This was saying too much, "Since you are favourably inclined toward me," said he, give me something." They appeared a little reluctant, but he would not give over his demand; and it was necessary to part with several other trifles. The worst of it was, that he had never done asking; and no sooner got one thing, than he wanted another, and would not leave disputing for it till he got it.

In the mean while they had proceeded a good way, and night coming on, the cashif landed at Keravafchie, and ordering his supper to be got ready, ate it in the open air at a little distance from the barque. In the mean while, a servant of one of the priests, who had been robbed of a riding-coat, went to make his complaint to the cashif, who by this time began to grow drunk. He fell into a violent passion, rose up, drew his sabre, and swore that whoever had committed the robbery should forfeit his life. The coat was
soon



Habit of an Ethiopian in 1581.

on found; and the slave who had stole it threw himself at his feet to implore his mercy; our travellers so entreated for him, and he was happily pardoned: if had Baram killed him, they would have been obliged to pay him for the loss. This was the least that could have happened from it: they were therefore much concerned at the servant's having carried his complaint to the cashif without their knowledge; but he did not foresee the consequence.

Baram cashif, before he left the barque, had obliged them to pay two sevillans to each of the bullies he had brought with him. He himself had squeezed them the whole day, and had left off asking, only because he saw nothing more to ask for: but now he seemed desirous to return to the charge; and sent them word that he designed to come to the barque to take his leave of them: but the brother of the aga of Assouan, who had supped with him, prevented this; by representing that he had squeezed them so much, that they were provoked beyond all patience, and that he would not be answerable for his life, if he attempted so much as to enter the barque again.

Notwithstanding the cashif was drunk, these representations had their effect, and he contented himself with sending his wishes of a good voyage; but let them know, that he had just received intelligence that his sultana was brought to bed, and desired they would be so good as to make the child a present of some silver baubles. They promised to send them, but took care not to do it till they were ready to depart. At last they found themselves happily escaped out of the hands of this tyrant, and congratulated each other on being quit at so cheap a rate. As they had no wind, they had recourse to their oars, which, with the assistance of the current, made them advance fast, that they soon lost sight of the fire Baram cashif had kindled in order to warm himself.

In this passage from Assouan to Derri there is the greatest difficulty in getting provisions, nothing is to
Vol. VI. Q be

be found but a few sheep and goats that are extremely lean, and the latter good for nothing. Poultry is very scarce, and consequently eggs are not common with regard to bread, the natives grind no more corn than they want for their own immediate use, and the cakes they make of it, are not above half baked. But what is still more disagreeable, when you purchase any thing, its being sold, delivered, and paid for, does not make a perfect sale. Mr. Norden's wile had bought a sheep near Dendour, which one of the natives brought to the barque, in order to sell it; after much wrangling, he left it for two sevillans, and went away with the money; but in half an hour time, returned to demand his sheep, offering to give back what he had received. Exasperated at this proceeding, they refused to break the bargain; besides they wanted the sheep. But the man being obstinate, made a terrible outcry, which brought so many of his countrymen about him, that to avoid coming to extremities, they complied with his request, on condition of his returning the sevillans. The comedy did not end here: a moment after he returned with the same sheep, for which he asked three sevillans. They would have turned him away; but when he saw that they did not want his sheep, he pretended to oblige them to take it for the price they had given him at first. They hesitated at this. At last he came to an agreement, and the sheep continued with them for one sevillan and some measures of corn, which was, however, less in value than what was given him at first.

The people from Assuan to Derrî not being accustomed to cross the Nile in canoes, have different ways of supplying the want of them. Two of the ways have been already mentioned, and Mr. Norden gives a third. They sit astride upon a great piece of wood placing their cloaths on their heads in the form of a turban, and then making use of their arms as oars, cross the river without much difficulty. This method

is in use where there are even more crocodiles than here, and yet no accidents happen from it. And those who bathe every day in the Nile make use of no precautions against that animal.

In six days they arrived at Morrada, the port above the cataract, the people, as they passed, being every where surprized at finding that they were still alive, and at seeing that they had escaped from Assouan.—We return now to Dr. Pococke.]

We left Assouan, continues Dr. Pococke, on the 27th of January, but a cold and contrary wind obliged us to lie by about a league below the town. There is such a scarcity of fuel in these parts, that the natives are obliged to burn either the reeds of Indian wheat, or cow dung dried; the latter is the fuel generally used by the poor throughout Egypt. On the 8th of February we arrived at Kept, where I staid two days to view the antiquities. One of the Mahometans, to whom I had a letter to deliver, came to me the last day, and took me to see some things I had not yet observed. On our return he conducted me to the boat, and having earnestly entreated me not to depart till I had heard farther from him, some time after very kindly sent me a present of a kid, and two baskets of bread.

On the 11th we arrived at the port of Badjura, and went to the convent of Fushout, at which I waited on the great sheik, whom I found sitting with a Mahometan priest, and eating beans boiled in the shells. I delivered him my letter from the sheik of Etjou, and he asked me, smiling, whether the people attempted to detain us, and if they tore my book; adding, “they thought you were in search of treasures.”

On the 12th we arrived at Girge, and went to the convent. The bey was encamped to the south of the city; but when I went to the camp, he was at his harem in town with his ladies; but he soon came on horseback, attended by about eight slaves; and on

his arrival, the music played in the camp for about a quarter of an hour. I went to his magnificent tent, and found him sitting on a sofa in the corner, on the right hand as one enters. He was a person of a fine countenance, with a graceful smile; but when he pleased he could assume a stern and majestic look; and I thought his manner more nearly resembled that of our great men in Europe, than any I had seen in this part of the world. I delivered him a letter from Osman Bey; and my servant placed my present before him, consisting of a dozen boxes of French prunellas, and a fine covered glass vase for sherbet. He gave me a very civil reception, desired me to sit, and ordered coffee. On my requesting the favour of some letters to the governors under him, he enquired where we had been, and smiling, asked if I had found any treasures. I then went to the secretary's tent, where the letters being written, I returned with them to the bey, and he put his seal to them.

We then proceeded to El-Berbi, where, as I have already said, was a temple, and this place I suppose to have been the ancient Abydus. On my returning to the boat, in order to depart, I was informed they had taken away the oars, demanding a duty of about fifteen shillings: but on my sending to the governor, I found that they had asked for three times as much as their due. On the 14th we arrived at Akmim, where I went to the convent, and afterward waited on the prince, who gave me some letters I wanted on the way to Cairo; and on the 17th landed at Raigny, where the religious sheik of the famous serpent Heredy was at the side of the river to receive us. I carried the prince of Akmim's letter to the sheik of the village, who entertained us with a grand collation, and went with us to the grotto of the serpent. We ascended between the rocky mountains for about half a mile, and coming to a place where the valley opens wider, saw a building like a sheik's burial place, in
which

which is a large cleft in the rock, out of which the serpent is said to come *.

On the 20th we came to Meloui, where I waited on the Sardar with a present of English cutlery ware, and some other things. He gave me a very obliging reception, and said he would either go with me himself to see the temple of Archemounain, to have half the treasures I found, or he would send his secretary. The next day I went to the town, when the cavalcade of the sardar going toward Archemounain, with the caia, attended by a great number of people, with kettle-drums and other music, I followed, riding on a very indifferent ass. Having viewed the temple in company with the secretary, I returned to the caia, whose carpet and cushions were laid on an eminence, on which we sat, with the standard by him, that is carried before him when he goes out in this manner. I sat down by his side, and coffee was brought. After this refreshment, I returned to the boat.

On the 24th we proceeded forward, and the next day approached two villages, Sheik Faddle on the east, and Benimsar on the west. These villages had a dispute about an island situated between them, and applying to a great bey, to decide the difference, he not being willing to disoblige either of them, bid them fight it out. This happening to be the day of battle, we heard the firing of guns, and after that a noise and shouting, as if for a victory. Soon after we perceived people throwing themselves into the water from many parts of the island, and swimming to the east, while others followed, firing at them or pelting them with stones. We plainly saw that we were now in the midst of a battle, and that it was too late to retire; we therefore prepared our arms to defend ourselves, in case we should be attacked. Observing that the chief fire was from the eastern side, the battle being on the west, where they were engaged, we were

* See a particular account of this serpent, p. 180. ante.

determined to go on the east, under the cover of their fire. Great numbers we observed swimming over to the east with their clothes and pikes in their hands; and one of them laying hold on our boat, to rest himself, we were afraid the people on the west side would fire on us, for protecting their enemies; for the western people had gained the victory, and most of them having retired from the island, displayed their standard on the other side. The women on the east now came to the bank of the river to look for their husbands, clapping their hands, and beating their breasts. Mean while the village of Sheik Faddle on the east manned a boat, put it out into the river, and firing at the other side, the fire was returned. We were in great danger in passing by this boat. But we were no sooner below the village, than we judged we were safe; however, going out to see what passed, I perceived a ball, which was doubtless fired at us, fall into the water, only three or four yards from the boat. Thus I saw this engagement, which perhaps was not much inferior to some of the little battles of the Greeks, described by Thucydides with such pomp and elegance.

On the 26th I went ashore at Benesuef, and afterward passed by Bouche, which I suppose to be Ptolemais. To this place people usually come in order to go to the monasteries of St. Anthony and St. Paul, in the deserts near the Red Sea; the former being the founder of the monastic, and the latter of the hermits life. The convent of St. Anthony is a large enclosure, the entrance of which is by a window, as at mount Sinai: there are a great number of palm, olive, and other trees within the enclosure; and the monks have every thing within themselves, and particularly a tower for a storehouse defended by a bridge, as a security in case the Arabs should break in upon them. On my leaving Bouche, we still proceeded down the river, and on the 27th of February reached

Old

Old Cairo, having spent exactly three months in going above the cataract, and down again.

The river Nile, on which I spent so much time, in search of other curiosities, may itself be considered as one of the greatest curiosities in Egypt. The north winds beginning to blow about the latter end of May, drive the clouds formed by the vapours of the Mediterranean southward as far as the mountains of Ethiopia, which stopping their course, they condense, and fall in violent rains. The same wind also drives in the water from the sea, and keeps back that in the river in such a manner as to raise the waters above. The Egyptians, and especially the Copts, are fond of an opinion that the Nile begins to rise every year on the same day; and indeed it generally begins on the 18th or 19th of June. By accounts of its rise for three years, I find it rose the first six days from two to five inches every day; for the twelve next days, from five to ten inches, and thus continues rising till it arrives at the height of 16 pikes, or cubits, when the canal of Cairo is cut: after this it continues rising six weeks longer; but then the rise is only from three to five inches a day; for spreading over the land, and entering the canals, though more water may descend than before, yet its rise is not so great; for after that canal is opened, the others are also opened at fixed times, and those that water the lower grounds, the last. These canals are carried along the highest parts of the country, that the water may from them be conveyed to all the lower parts. It is remarkable that all other rivers, being supplied from rivulets, the ground is lowest near the banks: but as no water falls into the Nile in its passage through this country; and as it is necessary that this river should overflow the land, it appears that the country of Egypt is lower at a distance from the Nile, than it is near it. In most parts it appears to have a gradual descent from the Nile to the foot of the hills, that may be said to begin at those sandy parts, a mile or two distant from

Q 4

them,

them, which being gentle ascents, they are never overflowed.

The plentiful rising of the Nile is the blessing of Egypt. When it begins to rise, the plague begins to stop; and the benefit of the inundation is in proportion to the height to which the water rises. Eighteen pikes or cubits is esteemed but an indifferent Nile, 20 is middling, and 22 is a good Nile, beyond which it seldom rises.

[The authors who have given descriptions of Egypt, contented with saying that the fertility of the country is solely derived from the annual inundation of the Nile, have by their silence given occasion to think, that Egypt is a paradise on earth, where they have no need of plowing the ground, or sowing it, all being produced, as it were, spontaneously after the draining of the waters: but they are greatly mistaken; and I dare assert from what I have seen, that there is scarcely a country where the land has greater need of culture than in Egypt.]

Where the land lies higher than the inundation rises, the people are forced by necessity to have various methods of raising the water by wheels turned by oxen.

There are no shell-fish in the Nile, except a kind of muscle in the canal near Faiume, nor perhaps any sort of fish that are in the rivers of Europe, except eels and mullets; which last, with some others, at certain seasons come from the sea. It is generally observed, that the crocodile has no tongue; but he has a fleshy substance resembling one, fixed all along to the lower jaw, which may serve to turn his meat. He has two long teeth at the end of his lower jaw, answering to which are two holes above to receive them. The upper jaw is moveable. These animals are very quick sighted; for on my making a circuit to come behind them, I always observed they began to move gently into the water, as soon as I came in sight of them; there being a kind of channel

nel in the head behind each eye, by which the view of objects are conveyed to them from behind. They make a hole about two feet deep in the sand, above the water, in which they lay their eggs and cover them over, often going to the place, and taking care of their young; which, when hatched, immediately run into the water. They lay about fifty eggs, nearly of the size of those of a goose, which are 25 or 30 days in hatching. The people search for the eggs with an iron pike, in order to destroy them: but I could get no account in Upper Egypt of the ichneumon's destroying them, or of his entering by the mouth of the crocodile into his bowels, and killing him. When the crocodile is on land he is always seen on the low banks of sandy islands near the water, with his head toward it; and if he is disturbed, he walks slowly in, and disappears by degrees. The people say they cannot take a man swimming in the water; but if a man or beast stands by the river, they at once jump out of the water, and seize him with their fore paws: but if the distance be too great, they make a spring, and beat down their prey with their tails. The most common way of killing them is, I believe, by shooting them in their bellies, where their skin is soft, and not like their backs, armed with scales. The natives say, that they make some animal cry at a distance, and when a crocodile comes out, they thrust a spear to which a rope is tied, into his body; then letting him retire into the water to spend himself, they afterward drag him out, run a pole into his mouth, and leaping upon his back, tie his jaws together.

Egypt extending on both the banks of the Nile is but of a small breadth, without reckoning the windings of the river. The climate is very hot in summer, from the sandy soil, and its situation between two ranges of mountains; and even in winter the sun shines with great heat in the middle of the day, though the nights and mornings are very cold. In

Upper

Upper Egypt they have sometimes a little rain; but I was informed that it had been known to rain but twice very hard for about half an hour in eight years; though it rained much toward Akmim: when I was in those parts. The west and the north-west winds are those that bring the rain. The south-east wind is sometimes so excessively hot as to resemble the air of an oven; and people are forced to retire from it into their vaults, where the best defence against it, is to shut themselves close up. This wind generally begins about the middle of March, and continues till May. The north, anciently called the Eresian wind, begins to blow in May, refreshes the air, and renders the heats of summer supportable, bringing with it health and happiness.

Egypt naturally produces few vegetables, the heat and inundations destroying most of the tender plants; but where the Nile has overflowed, and the land is plowed and sown, it yields a great increase. Egypt, which was formerly the granary of the Roman empire, still produces considerable quantities of corn and fruits. Upper Egypt supplies most part of Europe with fenna; and in the sandy grounds coliquintida grows wild. But as Egypt has no grass, they supply its place by sowing the land with clover, without plowing.

Egypt seems to have few or no trees that have not been transplanted from other countries. Those in the gardens are doubtless exotics, as the cassia, oranges, lemons, apricots, pomegranates, a delicate fruit called the moleh, and the cous or cream-tree; the cotton-tree also flourishes here.

There are no great variety of four footed beasts in Egypt. The cows are very large and red, with short horns; the natives make use of their oxen to turn the wheels with which they draw water, and to plough the land. They have also large buffaloes, which are so impatient of heat, that they will stand in the water, with only their noses out to breathe; and when they have

have not this convenience, will lie all day, like swine, wallowing in mud and water. As to the beasts of burthen, it has been often observed how surprisngly the camel is fitted for travelling in hot countries, where they will go eight days without water. Of this I have been a witness. They can live on such little shrubs as these deserts produce, without grass, and are satisfied with very little corn, which travellers commonly carry ground into meal; and tempering it with water, cram them with large balls. They travel about two miles, or two miles and a half in an hour, and I have rode on them 16 hours without stopping. A smaller sort, called hayjin, pace and gallop very swiftly; and it is said they will carry a person 100 miles in a day. The fleshy foot of the camel is admirably fitted for travelling on the hot sands, which would destroy the hoof. The Arabs do not kill the camel for food; but the Turks eat the flesh of the young ones as a most delicate dish; but will not permit it to be eaten by Christians, probably that the breed may not be destroyed.

The horses, especially those of Upper Egypt, are very fine, but their necks are too short. They walk well, never trot, and gallop with great speed, turn short, stop in a moment, and are extremely tractable; but are only fit to walk in travelling, and cannot perform long journeys. In the heat of summer, when there is no grass, they are fed with chopped straw. When they go in procession, the trappings are exceeding fine, and ornamented with silver, or silver gilt. In Cairo all but the great ride on asses: these are a fine large breed, and there are said to be 40,000 of them in that city.

Antelopes are common about Alexandria, and in other places; they have longer horns, and are more beautiful than in other countries. The foxes and hares are of a light colour; but the latter are not very common. The tyger, and the cubber, or hyans,

hyæna, are very rare; however, there are some near Alexandria.

Among the winged tribe the ostrich deserves the preference. It is called in Arabic *ter gimel*, or the camel bird; because in its head, neck, and walk, it resembles a camel. This bird is common on the mountains south-west of Alexandria: its fat is sold by the Arabs, and used as an ointment for all cold tumours, the palsy and the rheumatism. There is here a kind of large domestic hawk of a brown colour, with a very fine eye: these frequent the tops of houses; and one may see the pigeons and these hawks standing close together; but though they are not birds of prey, they eat flesh where they find it. The natives never kill them, and as well as their ancestors, seem to have a veneration both for these birds and for cats. On the islands in the Nile I saw great numbers of the ibis, which was held in great veneration by the ancient Egyptians, because these birds, it is said, delivered the country from multitudes of serpents, that bred in the ground after the Nile retired. They resemble the crane, are of a greyish colour with the wings and tail black.

The natives of Egypt are now a very indolent people, who delight in sitting still and in hearing tales: indeed they appear to have been always more fit for a quiet, than an active life; this may be in a great measure owing to the heat of the country, by which they are enervated. They are also mischievous and envious, which keeps them from uniting and setting up for themselves. The Mahometan inhabitants are either original natives, who live in the villages, or of the Arab race. The latter are divided into those who are also settled in the villages, and are generally an honest people, and those who live under tents; these last are called *Bedoui*, and chiefly subsist on the cattle they graze, which are principally camels and goats, that feed on small shrubs. The Turks, who are thus
named

named to distinguish them from the natives of the country, and the Arabs, are those sent by the grand signior, and the slaves. The governing party is taken from among them and their descendants. These are the most covetous of money, and most desirous of power: they distinguish themselves from the others by what is strictly the Turkish dress.

Many of the children in the country go naked all the year round, as almost all of them do in summer. The most simple dress in Egypt probably resembles the primitive manner of cloathing, and has something like that of the ancient Egyptians, who were clad in linen, with a woollen garment over it. They wear a long shirt with wide sleeves, commonly tied about the middle. Over this the common people have a brown woollen shirt, and those of superior rank, a long cloth coat, and then a long blue shirt: but in the dress of ceremony they wear instead of a blue, a white shirt, which in Upper Egypt they put on upon festival days, and to pay great visits; in the lower parts they use a garment of the same form of black woollen, which is sometimes left open before; and persons of rank have them of cloth and furred. Most of them wear under all a pair of linen drawers; but do not put the shirt into them.

It is almost a general custom of the native Arabs and Mahometans to wear a white or brown blanker, and in summer a blue and white cotton sheet: this the Christians also constantly use in the country, wrapping it round their bodies, over the left shoulder, and under the right arm, which is left free. I particularly observed that about Faiume, young people, and the poorer sort wore no other covering.

The Christians of the country, with the janizaries, the Arabs, and Egyptians, wear slippers of red leather, while those of the Jews are blue. Within doors the Turks and Christians in the city, out of frugality, wear a kind of wooden clogs, some of which are made very fine. In these countries people are very much distinguished

distinguished by the dress of their head and their feet; they are fined if they do not follow the custom; and none but foreign Christians are allowed to wear yellow slippers.

The dress of the women is not much unlike that of the men, only their drawers, and most of their other garments are of silk: all but their outer dress are shorter than the mens, and their sleeves hang down very low. They have a white woollen skull cap; their heads are beside dressed with an embroidered handkerchief, and their hair platted round it. They have a large black veil that comes over all, and something of gauze that covers the face; for as it is esteemed a great indecency to shew the whole face, they generally cover the mouth and one eye, if not the whole. The ordinary women wear a large blue linen or cotton garment, like a surplice; and before their faces hang a kind of bib, joined to their head-dress, by a tape over the nose; the space between being only for the eyes: this gives them a very odd appearance. The women among the vulgar, especially the blacks, also wear rings in their noses, ornamented with glass beads. They have large ear-rings, three inches in diameter, that come round the ear, and are adorned with stones. They also wear stone-rings on their fingers: those of the ordinary people are of lead; but the better sort have them of gold. Their bracelets are commonly of wire; but some are of gold finely jointed; but there are some of plain iron or brass. The vulgar women paint their lips, and the tip of their chin with blue; and those of superior rank paint their nails and feet yellow, and their eye-lids black.

The Egyptians are but an ill-looking people; many of them are fair when young; but the sun after-ward renders them swarthy. They are very dirty and slovenly, especially the Copts; and as table linen is seldom or never used by the Egyptians, the Arabs and the Copts, I have observed the latter, after
wasting

washing their hands when they have eaten, wipe them with the great sleeves of their shirts. Both the Turks and Egyptians are very frugal in their manner of living: the latter seldom eat meat, and the tables of the great men are of little expence to them, considering the number of their attendants, in which they are very extravagant. It is common for them to have fifty or sixty slaves, and a great number of other servants and dependants; the cloathing of their slaves is however a great expence, as is also their keeping many horses; it being common for them to have from 50 to 200.

None but people of the middle rank resort to coffee-houses. Some of these have music at certain hours of the day; and in others a man tells some history or a sort of Arabian tale, with a very good grace. Tradesmen often send to have their provisions brought to coffee-houses; and those who have nothing to do pass whole days in them.

As to the religion of Egypt, the Coptic is that of the native Christians of the country. The Greeks are very numerous at Cairo and in Dalmatia; but there are not many in Rosetta, Alexandria, and the other parts of Egypt, except a few merchants in the principal towns. There are but very few Armenians at Cairo, though they have a church in that city.

The Christian religion would be still at a lower ebb, did not the people find it convenient to have Coptic stewards of their estates, who are well acquainted with all affairs, and are very expert at keeping accounts, which they do in a sort of Coptic characters understood by nobody else. These are the protectors of the Christians in every village. The Copts, however, seem to be the most irreverent and careless in their devotions of all the Hellenes. They spend the night before Sundays and festivals in their churches, and pass their holidays in strolling about; sitting under their walls in winter, and under shady trees in summer. They seem to think that all religion consists

sists in repeating their long services; and in strictly observing their numerous fasts. Both the priests and people are extremely ignorant: the former perform the service in the Coptic language by rote, of which they generally understand very little; but they have books of their liturgy, with the Arabic interpretation. They abstain from blood and things strangled; pray for the dead, and prostrate themselves before pictures; but have no images except a crucifix.

The Coptis bear an implacable hatred to the Greeks, and have generally as little regard for the Europeans, which in a great measure proceeds from the endeavours of those of the Romish church to make converts of them. They rarely distinguish between those of different religions, but include all under the name of Franks.

As the Jews were in times of Paganism afraid of drinking wine offered to idols, they still have here all they drink made up by their own people, sealed up, and sent to them: this custom they observe throughout all the East. They have 36 synagogues in Cairo, and one in Old Cairo. There is a particular sect among them who live by themselves, and have a separate synagogue. These are the ancient Essenes, and have now the name of Charaims: they are distinguished by the regard they pay to the five books of Moses, which they strictly observe according to the letter, not receiving any written traditions.

Education in Egypt consists in little more than learning to read and write, which the Coptis generally learn, together with book-keeping: but few of the Arabs and native Mahometans can read, except those bred to the law, or some employ. The slaves have the best education; for they understand Arabic and Turkish, and often write both: they are also well skilled in riding, shooting, and throwing the dart, which are esteemed great accomplishments. The Turks in particular are deeply tinctured with the doctrine of predestination, which not only inspires them
with

with courage, but makes them shew great magnanimity when thrown from the height of power into the most miserable condition : indeed they behave better in adversity than in prosperity ; though when in high stations they assume a becoming gravity, and confer a favour with a very gracious countenance : but they are greedy of money ; and nothing is to be done with them without a bribe. They fancy that the greatest villanies are expiated as soon as they have washed their hands and feet. This is their preparation for prayer. The outward appearance of religion is in fashion among them. They pray in the most public places ; and when on a visit will call for water to wash their hands and feet, and then perform their devotions : and yet their words pass for nothing, either in relations, promises, or professions of friendship. Opium is not so much used by them as formerly, instead of which they drink spirituous liquors very plentifully at their meals. But these are chiefly the great men and the soldiers ; for drinking strong liquors would be reckoned scandalous in people of business. The Arabs indeed very rarely drink ; and the common people pound the leaves of green hemp, make a ball of it, and swallow it, to render them chearful. They have a high opinion of the magic art, and think there is much virtue in charms and talismans.

The poorest Mahometan thinks himself superior to any Christian : yet the Arabs and people of the country behave with civility ; they come and sit about you, and grow troublesome by being too observing, curious, and inquisitive. The Turks also will be very civil, either to get presents, or to discover your designs ; in which they are very artful. They behave with the greatest decorum and respect to their superiors ; and one of great dignity, readily holds the stirrup of another who is still greater. The way of saluting as they pass, is stretching out the right hand, bringing it to the breast, a little inclining the head.

The extraordinary salute is kissing the hand, and putting it to the head. When they visit a superior, they kiss his hand; but if he is greatly superior, they kiss the hem of his garment. When they take any thing from a superior, or that is sent by a superior, they kiss it, and put it to their foreheads; and when they promise to serve or protect you, they put their hands up to the turbans, as much as to say, Be it on our heads.

The entertainments of the Turks and Arabs have been often mentioned; and I shall only add here, that an Arab prince will often dine in the street before his door, and call to all that pass, and even to beggars, crying in the usual manner, In the name of God; upon which they sit down; and when they have done, retire, saying, God be praised. With such generosity and hospitality they maintain their interest: yet the middling people and the Coptis live but meanly.

T R A V E L S
T H R O U G H
B A R B A R Y,
B Y

T. SHAW, D. D. and F. R. S,

BARBARY begins on the west at Mount Atlas, extending north-eastward along the coast of the Atlantic Ocean to Cape Spartel; and then bending eastward, forms the south coast of the Straights of Gibraltar, and afterward the south coast of the Mediterranean as far as the city of Alexandria, which is the western boundary of Egypt, where that country joins to Barbary. Both coasts, whether that washed by the Atlantic Ocean, or by the Mediterranean, are extremely fertile in corn and pastures; the former being watered by many large and small rivers, which flow from Mount Atlas, and discharge themselves into the ocean; while the other extends itself along the declivity of a vast range of mountains, some of them of a considerable height, and spread in depth above 40 leagues into the inland country. They are watered by a multitude of rivers, which, after a long course, and various windings, through a vast variety of pleasant and fertile vallies, discharge themselves into the Mediterranean.

Barbary was by turns possessed by the Carthaginians, Romans, Greeks, Saracens, Vandals, Arabs, Moors, and Turks; beside the various attempts made by the Spaniards, Portuguese, and other Euro-

pean nations who have formed settlements in some parts of this coast, which stretches from east to west near 2000 miles in length, and in some places 750 in breadth. It was known to the ancients by the name of Mauritania, Numidia, Africa Proper, and Lybia; and is the best country in all Africa, except Egypt and the country about the Cape of Good Hope.

Dr. Shaw, who resided at Algiers for twelve years in quality of chaplain to the British factory there, has in his account of Barbary, ranged his observations under distinct heads, without mentioning the time, place, or manner, in which they were made. But as the method of surveying these countries; the diet and reception of the traveller, with the hardships and dangers to which he is exposed, ought not to be passed over in silence, he gives the reader in one view, such material circumstances and observations, as might have been dispersed through his travels.

The reader is therefore to be informed, says he, that in the several maritime towns of Barbary where British factories are established, I was entertained with extraordinary marks of generosity and friendship, having the use not only of their houses, but of their horses, their janizaries and servants. In the inland towns and villages there is generally a house set apart for the reception of strangers, with a proper officer to attend it, where persons are lodged and entertained for one night, at the expence of the community, in the best manner the place will afford: but except at these, and the places before mentioned, I met with no houses of entertainment, through the whole course of my travels. The furnishing ourselves with tents would not only have been attended with expence and trouble, but would have raised the suspicion of the Arabs: if therefore, in the course of our travels, we did not fall in with the hovels of the Kabyles, or the encampments of the Arabs, we had nothing to protect us either from the scorching heat of the sun by day, or the cold of the night, unless we had the happiness

pinels to find a grove of trees, the shelf of a rock, or sometimes by good fortune found a cave. When this happened, which was indeed but seldom, our horses were the greatest sufferers: they were, however, our first care, and we gathered for them grass, stubble, boughs of trees, and such like provender, before we sat down to examine what fragments of a former meal were reserved for ourselves.

When in travelling in Barbary, we were so fortunate as to find an encampment of the Arabs, for we were not fond of visiting the Kabyles, who are not so easily managed; we were entertained for one night on free cost, and furnished with a sufficient quantity of provisions for ourselves and our horses; beside a bowl of milk, and a basket of raisins, dates, figs, or other dried fruit, generously presented to us upon our arrival. The master of the tent where we lodged, fetched us, according to the number of our company, either a kid, a goat, a lamb, or sheep, half of which was immediately boiled by his wife, and served up with cuscusu; the rest was usually roasted, and reserved for our dinner or breakfast the next day.

But though the tents of the roving herdsmen may shelter us from the weather, they are not without their inconveniencies; for the cold and the dews to which we were every night exposed in the deserts of Arabia, are much more supportable than the vermin and insects, which constantly molested us here: for beside fleas and lice, which are here in all quarters, the apprehensions we were under of being bit or stung by the viper, the scorpion, or the venomous spider, rarely fail, in some parts of these countries, to interrupt the rest so grateful to a weary traveller. Indeed upon sight of one of these venomous creatures, a thaleb or writer, who happened to be one of my spahies, after he had muttered a few words, exhorted us all to take courage, as he had made it tame and harmless, by his charms and incantations. We are also no less offended by their kids, calves, and other

young cattle, that are every night tied up in the tents; to prevent their sucking their dams; for the cords being generally made of loose spun yarn, they were continually breaking loose and trampling over us.

When we were entertained in a courteous manner, which was not always the case, I used to give the master of the tent a knife, a couple of flints, or a little English gunpowder, which being much stronger than theirs, they highly esteem, and keep it to serve as priming for their fire-arms: and if his wife was obliging in making our cuscusu savoury and with expedition, she would return a thousand thanks for a pair of scissars, a large needle, or a skean of thread, which are great rarities.

During the excessive heats of summer, and particularly when we were afraid of meeting with a party of the Arab freebooters, we travelled in the night; which according to their proverb, 'having no eyes,' few of them dare to venture abroad, from their not knowing what dangers and ambuscades they may fall into. We had then frequent reason to call to mind the words of the Psalmist, "Thou makest darkness that it may be night; wherein all the beasts of the forests do move. The lions roaring after their prey:" the leopards, hyænas, and a variety of other ravenous beasts calling to and answering each other; the different sexes, by this means, perhaps, finding out, and corresponding with their mates: these sounds awfully broke in upon the solitude, and destroyed the ideas of the safety we sought by travelling at this season.

We did not always take stages of the same length; for when under the apprehension of danger, we travelled through all the by-paths that were known to our conductors, without resting, sometimes 12 or 15 hours together: but an ordinary day's journey, exclusive of the time taken up in making observations, seldom exceeded eight or nine hours. We constantly rose at break of day, and setting forward with the sun, travelled till the middle of the afternoon, when
we

we began to look out for the encampments of the Arabs; who, to prevent such parties as ours coming to live upon them, chuse such places as are least conspicuous. And indeed, unless we discovered the smoke of their tents, heard the barking of their dogs, or observed some of their flocks, it was with difficulty we were able to find them, and all our labour was frequently ineffectual. When we came up with them, we were accommodated, as I have already said, for one night, and if in travelling the next day

‘ ——— We chanc’d to find
A new repast, or an untaasted spring,
We blest our stars, and thought it luxury.’

ADDISON.

In the Holy Land, and upon the isthmus between Egypt and the Red Sea, our conductors cannot be too numerous: but in Barbary, where the Arabs are under great subjection, I was rarely attended by more than three spahees and a servant, all of us well armed: though we were sometime obliged to augment our numbers, particularly when we travelled among the independant Arabs on the frontiers of the neighbouring kingdoms, or when two contiguous clans were at variance: these and the freebooters make no scruple of plundering and murdering, not only strangers, but one another.

The best method to prevent falling into their hands, is for a traveller to be always dressed in the habit of the country, or like one of the spahees. For the Arabs are jealous and inquisitive, suspecting every stranger to be a spy, sent to take a survey of those lands, which, at one time or other, they are taught to fear will be restored to the Christians.

I cannot help here observing, that a traveller can scarce fail of falling into a serious train of thought, when he observes such large scenes of ruin and desolation as are seen in these countries. He is struck

with the solitude of the few domes and porticoes that are left standing, which history tells him were once crowded with inhabitants: where Scyphax and Mafiniffa, Scipio and Cæsar; where the orthodox Christians and the Arians, the Saracens and the Turks, have in their turns given laws. Every pile, every heap of ruins points out to him the weakness and instability of all human art and contrivance, reminding him of the many thousands that lie buried below, now lost in oblivion, and forgotten to the world.

Two of the most considerable districts of that part of Africa, which latter ages have distinguished by the name of Barbary, are the kingdoms of Algiers, and Tunis. The former is bounded on the north by the Mediterranean Sea; on the east, by the river Zaine, the ancient Tusca, which separates it from Tunis; on the south, by the Sahara, or desert; on the west, by the village of Twunt and the mountains of Trara, which separate it from Morocco. According to the exactest observations I could make, I find, its true length from Twunt to Tabarka, to be 460 miles, it extending from 16' west longitude from London, to the river Zaine in 9° 16' east. To the west it is generally about 60 miles broad; and the eastern part is no where less in breadth than 100 miles. This country is at present divided into three provinces, that of Tlemsan to the west; the province of Titterie to the south, and of Constantina to the east of Algiers. Each of these provinces is governed by a bey or viceroy, appointed and removed at pleasure by the dey of Algiers.

The remarkable chain of hills which geographers sometimes place between this country and the Sahara, and at others within the dominions of Algiers, I take to be a continuation of mount Atlas, though they are not so high as they are represented by the ancients; for those parts of them which I have seen, are rarely equal to some of the most lofty mountains in our island; and I question whether they are any where so high

high as the Alps or the Appenines. If you form the idea of a number of hills, usually of the perpendicular height of 4, 5, or 600 yards, with an easy ascent, adorned with groves of fruit and forest trees, rising successively one behind another, with here and there a rocky precipice, and place upon its side or its summit, a village of Kabyles, encompassed with a mud wall, you will have a just and lively idea of one of these mountains : and you will have no occasion to heighten the picture, with the imaginary nocturnal flames, the melodious sounds, or the lascivious revels of the fictitious beings attributed to them by the ancients.

Twunt and the mountains of Trara, are the western confines of the province of Tlemsan, as the river Maffran, at near 200 miles distance, bounds it to the east. This province is almost equally distributed into mountains and valleys.

At some distance from cape Hone is the river Tafna, on the western banks of which, almost contiguous to the sea, are the ruins of the ancient Siga, once a royal city of the Numidian kings.

The first town on the coast of any note, is the city of Warran, commonly called Oran ; which is about a mile in circumference, and situated on a declivity near the foot of a mountain, on the summit of which are two castles. Within less than half a furlong of this mountain, is another castle in a situation somewhat higher than the two former ; but a large vale lying between them, their respective ridges are so remarkably disunited, as to form a convenient land mark for mariners. To the south and south-east are two other castles erected upon the same level with the lower part of the town, but separated from it by a deep winding valley, which may be considered as a natural trench to the south side of the city. At every opening of this valley we see such a confused view of precipices, plantations of orange trees, and rills of water trickling down from the rocks, as appears extremely

treemly delightful; for nature rarely displays such a variety of prospects and cool retreats.

Three Roman miles from Oran is Arzew, the ancient Arsenaria. Among the ruins of the ancient city are scattered several capitals, bases, and shafts of columns; a well wrought Corinthian capital of Parian marble supports a smith's anvil; and in the cadî's house I accidentally discovered a beautiful Mosaic pavement, through the rents of a ragged carpet spread over it. There is here also a sepulchral chamber 15 feet square, built plain without niches or any other ornaments; though on the walls are several Latin inscriptions in Roman capitals.

To the southward of Arzew is a large space of ground full of pits, from which the neighbouring people are supplied with salt. This commodity, from the facility of digging it, and the shortness of carriage to the adjacent port, would, under any other government, be an invaluable branch of trade, the pits being inexhaustible.

These salt pits take up an area of about six miles in compass, surrounded with mountains. In winter this space appears like a lake; but in summer the water is exhale by the heat of the sun, and the salt left behind crystalized.

To the eastward is the city of Sherbell. This town is situated amidst the ruins of a city that was not much inferior to Carthage in extent. These ruins are a proof of its former magnificence: for they abound with fine capitals, columns, capacious cisterns, and beautiful Mosaic pavements. The water of the river Hafhem, as it is now called, was conveyed thither through a large and noble aqueduct, little inferior to that of Carthage, in the loftiness and strength of its arches. There are likewise two other conduits, brought from the mountains to the south and south-west: these still subsist, and as they furnish Sherbell with excellent water, while that of the wells is brackish, they may justly be considered as two inestimable legacies

legacies left to this place by the ancients. This place, from many circumstances, evidently appears to have been the Julia Cæsaria of the Romans, which was the see of a bishop.

The country about the city is extremely fertile, and exceedingly well watered by several brooks : on the bank of one of them is an old ruined town under a high rocky precipice ; and at some distance near these fountains the Algerines have a fortress, in which is a garrison of Moors and Arabs, to prevent the incursions of the Beni Menasser. Certainly nothing can be more entertaining than the variety of prospects every where to be met with in this delightful country.

Having passed the river Gurmoat, which is formed by several rills of water that fall from the mountain Shenooah, we discover a number of stone coffins of an oblong figure ; and a little farther to the east, under a rising ground, are the ruins of Tefessad, or Tiffesad, extending two miles along the sea shore. Both at this place, and at Shershell, we see many arches and walls of brick, of a kind not commonly found in other parts of Barbary, where we may suppose the work to be Roman. The bricks are of a fine paste and colour, only two inches and a half thick, but near a foot square.

Tefessad is situated 13 miles from Shershell, and appears to have been the ancient Tapsa, which was the see of a bishop. The coast all along from this place to Algiers, in some parts for the breadth of two or three leagues together, is either woody or mountainous, by which the fine plains of the Mittijah behind it, are sheltered from the northerly blasts of wind from the sea.

The Kubber Romeah, or Roman Sepulchre, or as it may likewise be rendered, The Sepulchre of the Christian Woman, is situated on the mountainous part of the sea coast, seven miles from Tefessad, and is a solid compact edifice ; it consists of a very high base, on which is formed a kind of pyramid of steps. This

This structure, which is built of the finest free stone; I computed to be 100 feet in height, and the diameter of the base 90. The opinion that this structure was erected over a large treasure, has caused several parts of it to be broken down; however, it is still of a sufficient height to be a convenient land mark for mariners. This appears to be the monument built by Mela for the royal family of the Numidian kings.

We shall now examine the southern parts of this province, and shall begin with the city of Tremesen, or according to the pronunciation of the Moors and Arabs, Tlemsan, or Telemsan. It is situated upon a rising ground below a range of rocky precipices, upon the first ridge of which is a long narrow piece of level ground, watered by many springs, which uniting their streams, fall in a variety of cascades in their approach to Tlemsan; the westernmost of these rivulets turning a variety of mills. In the city is a large reservoir of water, conducted thither by a subterraneous channel, and from thence the usual demands of the city are supplied.

The ancient Tlemsan was about four miles round; but at present there is not above one sixth part of it remaining. Among these ruins we meet with several shafts of pillars, and other fragments of Roman antiquities: and in the walls of an old mosque, I saw a number of altars dedicated to the Dii Manes.

Near the river Sinan I was shewn the place where Barbarossa strewed about his treasure; his last, but fruitless effort to retard the pursuit of his enemies.

Between the Shelliff and the sea, are the baths of Merega, the *Aquæ Calidæ Colonia* of the ancients. The largest and most frequented of these baths is a basin twelve feet square, and four feet deep. Here the water bubbles up with a degree of heat just supportable, and hence passes off to another smaller cistern used by the Jews, who are not allowed to bathe in company with the Mahometans. Both these baths were formerly covered with a handsome building;



ing; but they are now exposed to the weather, and when I saw them, were half full of stones and rubbish. A great concourse of people are usually here in the spring, the season of these waters, which are supposed to remove rheumatic pains, to cure the jaundice, and to alleviate most other inveterate ill habits. Higher up the hill is another bath, the water of which being of too intense a heat for bathing, is conveyed through a long pipe into another room, where it is made use of in an operation of the same nature and effect as our pumping.

Between this and the lower baths, are the ruins of a Roman town, equal in size to that of El Herba; and at a little distance from them, are several tombs and coffins of stone, some of which, I was informed, were of an unusual bigness. The late lieutenant of this province assured me, that he saw a thigh bone belonging to them, near 36 inches in length: but on my being at these baths half a year after, I could not receive the least information about it; and the graves and coffins that fell under my observation, were only of the usual dimensions. However, the people of this and other countries are full of stories and traditions of this nature; which, provided these should not be human bones, which may really be the case, as the Africans are far from being nice and skilful observers, we may possibly account for, from a custom I have somewhere read of among the Goths and Vandals, that might pass over with them into Africa, of interring the horse with his rider, and the armour of the latter in the same grave; and this assertion is confirmed by the long swords with handles shaped like crosses, often dug up in this country.

These baths are surrounded by a succession of very rugged hills and deep valleys, each of them in their turn very difficult and dangerous to pass over. But this fatigue and danger is sufficiently recompensed by our being afterward conducted through the rich and delightful plains of Mettijah, lying beyond them to the

the northward, which are 50 miles long and 20 broad, every where well watered by a number of springs and rivulets. Here are many country-seats of the principal inhabitants of Algiers, and the farms which supply that city with the greatest part of its provisions.

The southern province of Algiers, or the province of Titterie, which is bounded to the eastward by the river Booberak, is greatly inferior to the western in extent, it being scarce 60 miles either in length or breadth. The sea-coast, to the breadth of five or six leagues, is chiefly made up of rich champain ground; behind which is a range of rugged mountains that run almost in a direct line through a great part of the province; but beyond them are extensive plains, though none of them are equal to those of Mettijah.

In this province is Algiers the Warlike, as it is termed by the Turks, the capital of the whole kingdom of the same name. This place, which has for several ages braved the resentment of the greatest powers of Christendom, is not above a mile and a half in circumference, though it is said to contain 100,000 Mahometans, of whom not above 30 are renegadoes, 15,000 Jews, and about 2000 Christian slaves. It is situated on the declivity of a hill facing the north and north-east; the houses rising so gradually above each other, that there is scarcely one in the whole city that has not a view of the sea. The walls are however weak, and incapable of defence, except where they are strengthened by additional fortifications. The citadel, which is built upon the highest part of the city, at the western angle, is of an octagonal figure, and each of the sides in view has port-holes or embrasures. The ditch, which formerly surrounded the city, is almost entirely filled up, and is of little consequence. Such is the situation and strength of Algiers on the land side; but toward the sea it is better fortified, and capable of a more obsti-

nate defence: for the embrasures here have all brass guns in good order.

The port is of an oblong figure, 130 fathoms long, and 80 broad. Its eastern mound, which was formerly an island, is well secured by several fortifications. The round castle built by the Spaniards while they were masters of the island, and the two remote batteries erected within this century, are said to be bomb proof. However, as none of the fortifications are assisted with either mines or outworks, and as the soldiers who are to guard and defend them, cannot be kept up to any regular course of duty and attendance, a few resolute battalions protected by a small squadron of ships, might soon make themselves masters of the strongest of them.

The naval power of the Algerines has been for some years in a declining condition: except their row-boats and brigantines, they had in 1731 only half a dozen ships from 36 to 50 guns, and not half that number of brave and experienced captains: they are, however, still able to interrupt the trade of Europe.

There is little within the city that merits the attention of the curious. Upon the tower of the great mosque are some imperfect inscriptions; but the letters, though of a sufficient bigness to be seen at a distance, are so filled up with lime and white-wash, that I could not particularly distinguish them.

The hills and valleys round the city, are every where beautified with gardens and country-seats, whither the wealthy part of the inhabitants retire during the summer. These are little white houses shaded by a variety of fruit-trees and ever-greens: the gardens are well stocked with pot herbs, melons, and other fruit; and what is most admired in these hot climates, each of them, as well as the city, enjoys a great command of excellent water, from the many rivulets and fountains that every where present themselves. From these sources the spring water used at
Algiers

Algiers is brought through a long course of pipes and conduits.

Jurjura, the highest mountain in Barbary, extends at least eight leagues from the north-east to the south-west; and from one end to the other, appears a continued range of naked rocks and precipices, securing by its rugged situation, a number of Kabyles from becoming tributary to the Algerines. In the midst of winter the ridge of this mountain is covered with snow; and it is remarkable that the inhabitants of one side maintain an hereditary and implacable enmity against those of the other; while by common consent, a little snow puts a stop to their hostilities during that season.

I now come to the eastern province of Algiers, distinguished by the name of the province of Constantina, which is nearly equal in extent to the other two, it being 230 miles in length, and about 100 in breadth. The tribute collected here by the viceroy is even much greater than that of the other two; for the bey of the southern province pays annually into the treasury of Algiers only about 12,000 dollars*, and the bey of the western province 40 or 50,000; while the viceroy of Constantina never delivers in less than 80, and sometimes 100,000.

The sea-coast of this province is rocky almost through its whole extent. The river Booberack is its western boundary; and at a league's distance upon the sea-coast, the town of Dellys is built at the foot of a high mountain, out of the ruins of a large city, probably the Rusucurium of the ancients. Here a great part of the old wall, with other ruins near the summit of the mountain, promise at a distance some extraordinary antiquities; and in a wall just over the harbour is a small niche with an image placed in it,

* The dollars of Algiers and Tunis usually pass for 3 s. 4 d. or 3 s. 6 d. value.

in the attitude of a Madona; but the features and drapery are defaced.

Passing by some villages of little consequence, we came to the port of Boujeiah, called by Strabo the Port of Sarda.

The town of Boujeiah, or Bugia, as it is called by the Europeans, is built upon the ruins of the ancient city, in the same manner, and in a like situation with Dellys, though of thrice the circuit. A great part of the old wall is still remaining, and carried up to the top of the mountain. Beside a castle, which commands the city, there are two others at the bottom of the mountain for the security of the port; and upon the walls of one of them are still remaining the marks of the cannon-ball, fired against it by Sir William Spragg, in his memorable expedition against this place.

Passing through some inconsiderable villages, and several rivers, we came to the Sebba Rous, or the Seven Capes, which are a cluster of so many high rugged and barren promontories. Among the easternmost of these capes, the Zhoore, a considerable river, discharges itself into the sea. The Welled Attyah and the Beni Friganah, two of the principal clans of these capes, drink of this river, and do not, like the other Kabyles, live in thatched hovels under the shelter of some forest or mountain; but in caves of the rocks, which they have either dug themselves, or found made to their hands. Upon the approach of any vessel, either in the course of sailing, or by distress of weather, these inhospitable Kabyles immediately issue out of their holes, and covering the cliffs of the shore with their multitudes, utter a thousand execrable wishes, that God would deliver it into their hands.

Farther to the south are the ruins of the ancient Hippo, called Hippo Regius, from its being one of the royal cities of the Numidian kings.

Of this city St. Augustine was bishop, and the Moors shew a part of the ruins which they pretend to have been his convent.

Among the mountains of the Beni Abbess, is a narrow winding defile, which, for near half a mile, extends between precipices that arise on each side to a great height. At every winding the rock that originally went across it, and separated one valley from another, is cut in the form of a door-case six or seven feet wide, and these are called by the Turks The Gates of iron. Few persons can pass them without horror; and here a handful of men might defend the pass against a great army. Two leagues to the south-south-east, is another dangerous pass, called the Acaba, or the Ascent. This is the reverse of the former; for here the road extends along a narrow ridge, with precipices and deep vallies on each side, and the least deviation from the beaten path, exposes the passenger to the danger of being dashed to pieces by falling to the bottom. The common road from Algiers to the eastward, lies through the above pass, and over this ridge.

Cirta, or Constantina, as it was afterward called, is situated 48 miles from the sea, and was one of the chief, as well as one of the strongest cities of Numidia. The greatest part of it has been built upon a kind of peninsular promontory, inaccessible on all sides, except toward the south-west. This I computed to be above a mile in circuit, ending to the northward in a perpendicular precipice, at least 100 fathoms deep.

Beside the general traces of a diversity of ruins scattered all over this place, there are still remaining near the centre of the city, a set of cisterns, which received the water brought thither by an aqueduct: they are about 20 in number, forming an area 50 yards square; but though the aqueduct is in a more ruinous condition than the cisterns, its ruins sufficiently

to demonstrate the public spirit of the Circassians, being a structure that required such an immensity of materials.

Now the bridge, the river Rummel begins to turn northward, and continues that course through an erratic passage in the rocks, which is in several places designedly laid open, probably for the convenience of drawing up the water. This seems to be an extraordinary provision of nature for the irrigation of this river, which must have otherwise had a prodigious lake, and have laid great part of the neighbouring country under water, before it could find a passage to the sea. This river falls from a subterranean cavity in a large cataract, a quarter mile to the eastward of a place called Seedyon.

Along the ruins to the south-west of the bridge, on a narrow slip of land already mentioned, is the last part of a triumphal arch, called The Castle of the Giant. At some leagues distance to the east of Constantinople, are the Silent or Enchanted Baths, situated on a low ground, surrounded with mountains: there are here several springs of an intense heat, and at a small distance, there are others that are comparatively extremely cold; near which are the ruins of several houses, built, perhaps, for the convenience of those who came here for the benefit of the waters. It is remarkable, that beside the strong sulphureous waters, the heat of the above springs is so great, as to roast a large piece of mutton very tender in a quarter of an hour, and that the rocky ground over which the water runs, is, for the space of 100 feet, in a great measure dissolved, or rather calcined by it. These rocks, being originally soft and uniform, the water, by making every way equal impressions, leaves them in the shape of cones and hemispheres, which being six or eight feet high, and nearly of the same diameter, the Arabs used to be the tents of their predecessors turned upside down. But where these rocks, beside their usual

chalky substance, also contain some layers of a harder matter, not so easily dissolved, you are entertained with a confusion of traces and channels, distinguished by the Arabs into camels, horses, and sheep, with men, women, and children, whom they suppose to have undergone the like fate with their habitations.

On riding over this place it gives back such a hollow sound, that we were every moment apprehensive of sinking through it. It is therefore probable, that the ground below us was hollow; and may not then the air pent up in these caverns, afford that mixture of shrill, murmuring, and deep sounds, which, according to the direction of the winds, and the motion of the internal air, issue out along with the water. These sounds the Arabs affirm, to be the music of the *jenoune*, or fairies, who are supposed in a particular manner to make their abodes at this place, and to be the grand agents in all these remarkable appearances.

There are likewise other natural curiosities at this place: for the chalky stone dissolving into a fine impalpable powder, and being carried along with the stream, lodges itself on the sides of the channel, and sometimes on the lips of the fountains themselves; or else embracing twigs, straws, and other bodies in its way, immediately hardens and shoots into a bright fibrous substance like the asbestos, forming itself at the same time into a variety of glittering figures, and beautiful crystalizations.

The mountains of Aurefs, to the southward of Constantina, are a knot of eminences running into one another, with several little plains and valleys between them. Both the higher and the lower parts are generally extremely fertile, and are esteemed the garden of the kingdom. They are about 130 miles in circuit, and all over them are spread a number of ruins. It is remarkable, that the inhabitants of the mountains of Aurefs have a quite different mien and complexion from their neighbours: for they are so far from being swarthy,

through BARBARY.

thy, that they are fair and ruddy; and their colour, among the other Kabyles, is of a dark colour, with them of a deep yellow. These circumstances, notwithstanding their being Mahometans, and their speaking only the common language of the Kabyles, render it probable that they may be a remnant of the Gauls.

Leaving Constantina to the north, we enter into the most extensive and fertile district in all Numidia, ruled by a powerful and warlike tribe called Hanchah, who have often been of signal service to the Romans in their wars with Tunis. This whole country is finely watered, and was once interspersed with cities and villages, of which the only vestiges remain are the ruins.

The government of the Algerines, which differs from that of Tunis, consists of the dey, and a council, composed of 30 yiah bashas, among the musty, the cady, and sometimes the chief soldiery are called in to assist. All affairs of importance are sometimes agreed upon by this assembly, before they pass into laws, and the dey is entrusted with the execution of them. But lately little account has been made of this body, which is only convened in consent to what has been before concerted between the dey and his favourites.

The dey is chosen out of the army; the most inferior soldier having an equal right to that dignity with the highest. And every bold and aspiring soldier, though taken yesterday from the plough, may be considered as heir apparent to the throne. They are ashamed to own the meanness of their extraction. Mehmet bassa, who was dey when I was at Algiers, in dispute he had once with a deputy-consul of a neighbouring nation, freely mentioned the meanness of his birth: "My mother, said he, sold sheep's and my father neats tongues; but they would have been ashamed to have exposed to sale so worth-tongue as thine." He who aspires to this high

rank does not wait till sickness or age has removed the present possessor, it is enough if he be able to protect himself with the same scymitar which he boldly sheaths in the bowels of his predecessor; for scarcely one in ten of them dies in his bed. However, this factious humour seems, at present, to be somewhat purged and allayed by the many reasonable executions that have been lately made of these aspiring members.

The whole force of Algiers, in Turks and Cologlies, is at present computed at about 6500; 2000 of whom are supposed to be old and excused from duty; and of the remaining 4500, 1000 are constantly employed in their garrisons, while the rest are either to arm out their cruizers, or form the three flying camps sent out every summer under the provincial viceroys. To these Turkish troops we may join about 2000 Moorish horse and foot, kept in constant pay; but being all hereditary enemies to the Turks, are considered as adding but little to the strength of the government. This extensive kingdom is indeed kept in obedience, not so much by force of arms, as by carefully observing the old political maxim, "Divide and command;" for there being continual jealousies and disputes between the Arabian tribes, the provincial viceroys have nothing to do but to keep up the ferment, and at proper times throw in new matter for discord. Thus, by playing one tribe against another, they are able to maintain their ground against all opposition.

Though the Algerines acknowledge themselves the grand signior's vassal, they pay him no manner of obedience.

In the distribution of justice, the cady is judge. He is generally educated in the seminaries of Constantinople, or Grand Cairo, where it is said the Roman codes and pandects, translated into the Arabic tongue, are taught and explained. He is obliged to attend once or twice a day at the court of justice, where

where he determines the suits that are brought before him : but as he is generally supposed guilty of bribery, all affairs of moment are laid before the dey, or in his absence, before the treasurer, master of the horse, and other principal officers of the regency, who constantly sit in the gate of the palace for that purpose. At these tribunals the cause is soon determined, after which the sentence is executed within less than half an hour. Small offences are punished with the bastinado. For clipping or debasing the public coin, the old Egyptian punishment is inflicted, which is cutting off the hands. If a Jew or Christian subject is guilty of murder, or any other capital crime, he is burnt alive without the gates of the city : but for the same crime the Moors and Arabs are either impaled, hung up by the neck over the battlements of the city, or thrown upon hooks fixed in the walls below ; where they sometimes hang in the most dreadful agonies 30 or 40 hours together, before they expire. The Turks, out of respect to their characters, are sent to the aga's house, where, according to the nature of the offence, they are bastinadoed or strangled. When the women offend, they are not exposed to the populace ; but sent to a private house of correction ; or if the crime be capital, they are tied up in a sack, carried out to sea, and drowned. The western Moors still use the barbarous punishment of sawing the offender asunder : for which purpose they prepare two boards, of the same length and breadth with the unfortunate person, and having tied him betwixt them, they proceed to the execution by beginning at the head. It is said that Kardinaah, a person who was formerly ambassador at the court of Great Britain, lately suffered in this manner : for with respect to the punishment of these countries, little or no regard is paid to the rank of the offender.

As to the form of government among the Arab tribes, it is to be observed, that though they have been for many ages under the Turkish yoke, yet they

are seldom interrupted in the enjoyment of their laws for if they live peaceably, pay regularly the eighth part of the produce of their lands, with a small poll-tax, annually demanded by the Turks, they are left in the full possession of all their private privileges and customs. Every camp may be considered as a little principality, over which it is usual for the family of the greatest reputation and substance to preside. This honour does not, however, always descend from father to son; but, as among their predecessors the Numidians, when the heir is too young, or subject to any infirmity, they make choice of the uncle, or some other relation, distinguished by his wisdom and prudence. Yet notwithstanding the despotic power lodged in this person, all grievances and disputes are accommodated in as amicable a manner as possible, by calling to his assistance one or two persons out of each tent: and the offender being always considered as a brother, the sentence is given on the favourable side: and even in the most enormous crimes, banishment is generally the only punishment inflicted.

The kingdom of Tunis is bounded to the north and east by the Mediterranean sea; to the west by Algiers; and to the south by Tripoli; extending from the isle of Jerba in $33^{\circ} 30'$ to cape Serra in $37^{\circ} 12'$ north latitude: it being 220 miles in length, and only 170 in breadth. Sbekkah, the farthest city to the west, being situated in 8° , and Clybea, the farthest to the east, in $11^{\circ} 20'$ east longitude from London.

Tunis is not, like Algiers, divided into provinces; but is under the immediate inspection of the bey, who goes in person to collect the tribute: for which purpose he once a year visits the principal parts with a flying camp; in the summer season traversing the fertile country near Keff and Baijah, and the districts between Cairwan and the Jereede; and in the winter, taking a circuit through the rest of the country: therefore, under these divisions I shall describe this kingdom.

The

The summer circuit is much better inhabited, than any part of the neighbouring kingdoms of the same size, it having a greater number of cities, towns and villages; and from there being fewer instances of oppression in the government, there is a greater appearance of affluence, prosperity and chearfulness.

Cape Negro, which is about five leagues to the north-east, is remarkable for a settlement of the French African company, who pay a considerable sum of money to the Tuniseens for the same privileges they enjoy at La Calle, and have a small fortification to protect them from the attacks of the neighbouring Arabs.

Five leagues farther to the north-east is cape Serra, the most northerly part of Africa; and four leagues beyond it are three rocky islands, called The Brothers, lying near the continent, half way to Cape Blanco.

Eight miles beyond this last cape, at the bottom of a large gulph, is the city of Bizerta, pleasantly situated on a canal between an extensive lake and the sea. It is about a mile round, and defended by several castles and batteries. The channel between the lake and the sea was the port of Hippo, which is still capable of receiving small vessels; but it was formerly the safest and most beautiful haven on this coast. The gulph of Bizerta, the Sinus Hipponensis of the antients, is a beautiful sandy inlet, near four leagues in diameter. The ground being low, the eye is permitted to penetrate through delightful groves of olive-trees, a great way into the country, and afterward the prospect is bounded by a high rocky shore. Were the Turks to give proper encouragement to trade and industry, Bizerta might be rendered a town of great wealth; for it abounds with all kinds of fish and fruit, with corn, pulse, oil, cotton, and a variety of other productions.

Utica certainly lay somewhere in this direction; but we shall not be able to fix its exact situation, unless

less we allow that the sea has been driven back three or four miles by the easterly winds, and the increase of the mud; and then we may justly place that small, but celebrated city, at Booshater, where are many traces of buildings of great extent and magnificence, as walls, cisterns, and a large aqueduct. These ruins lie about 27 Roman miles from Carthage, and behind them we are entertained with the view of the large fields which the Romans have rendered famous by their military exploits.

Indeed Carthage has not much better supported itself against the encroachments of the north-east winds, and the mud thrown out by the Mejerdah, which together hath stopped up the ancient harbour, and made it almost as far distant as Utica. The greatest part of Carthage was built upon three hills, inferior in elevation to those on which Rome was erected. Upon a place which overlooks the south-east shore, is the area of a spacious room, with several smaller near it: some of them have tessellated pavements; but neither the design nor the execution are very extraordinary. In rowing along the shore, the common-sewers are seen in several places, which being at first well-built and cemented, time has not in the least impaired: excepting these, the cisterns have suffered least by the general ruin of the city. These are the only remains of the grandeur and magnificence of this ancient city, the rival of Rome. We find no triumphal arch, or superb structure; no columns of porphyry or granite, no curious entablatures: all the broken walls and structures still remaining, being erected either in the Gothic manner, or by the later inhabitants.

The ruins of the celebrated aqueduct, that conveyed the water into the greater cisterns, may be traced as far as Zow-wan and Zung-gar, to the distance of at least 50 miles. This was a very expensive work, and at that part of it which extends along the peninsula, was beautifully faced with stone. At Arriana, a small village two leagues to the northward of

of Tunis, are several entire arches, which I found to be 70 feet high, and the piers that supported them were 16 feet square; the water channel that was above these arches, was vaulted over, and plastered with a strong cement. A person of the ordinary size may walk upright in it; and at certain distances are holes left open, as well for the admission of fresh air, as the convenience of cleansing it.

Tunis, the Tunes of the antients and the capital of the kingdom, is 3 miles round; but not so populous as Algiers, nor are the houses so handsome and spacious. It is chiefly situated on a rising ground along the western banks of the lake, having a full view of Carthage and the Gulletta. The lakes and marshes with which the city is surrounded might probably render its situation less healthy, was not the moisture of the air corrected by the great quantity of mastic, myrtle, rosemary, and other aromatic plants, with which their ovens and bagnios are daily heated, and that frequently communicate a sensible fragrance to the air. The want of sweet water is one of the great disadvantages under which the inhabitants labour; for the brackishness of their well water, and the scarcity of their cisterns, oblige them to fetch a great part of what they drink from some places a mile distant: but excepting this inconvenience, no place enjoys a greater plenty of all the necessaries of life.

The Tuniseens have little of that insolence and haughtiness too common at Algiers, and indeed are the most civilized nation of Barbary. All affairs with the regency are transacted in such a friendly complaisant manner, that I had no small pleasure in attending the English consul at his audiences. This nation has always had the character of not imitating their neighbours in living at open war, or perpetual discord with the Christian princes; but of cultivating their friendship, and readily entering into an alliance with them: they have therefore for many years been more intent upon trade, and the improvement
of

of their manufactures, than upon plundering and fitting out corsairs.

On a rising ground between the lake of Tunis and the sea, is the town of Rhades, the antient Ades, where Regulus defeated the Carthaginians; and at a small distance, are the hills where Hanno placed his elephants to oppose him.

Near the bottom of the gulph is the small town of Solyman, situated upon the skirts of a fine plain. It is remarkable, that this place is chiefly inhabited by Andalusian Moors, who retain the Spanish language, are more civilized than their brethren, and more courteous to the Christians.

Farther to the north-east is the sanctuary of Seedy Doude, which takes its name from David; or, as they pronounce it, Doude, a Moorish saint, whose sepulchre is here shewn, five yards long. But this structure appears to be a part of a Roman prætorium, from three contiguous mosaic pavements, all of them wrought with the greatest symmetry and exactness: the figures are horses, trees, birds, and fish, finely inlaid, in such a variety of colours, that they even appear more gay and lively than many tolerable paintings. The horse, the insignia of the Carthaginians, is represented in the bold posture in which it appears upon the African medals.

Two leagues farther is Lowbareah, the Aquilaria of the antients, where Curio landed the troops that were afterward cut to pieces by Sabura. There are here several fragments of antiquities; but none of them very remarkable, except a surprising cavern: for from the sea shore to this village, which is at half a mile's distance, is a mountain hollowed with great art from the level of the sea to the height of 20 or 30 fathoms, with large pillars and arches left standing at proper distances to support the mountain. These are the quarries mentioned by Strabo, from whence the buildings of Carthage, Utica, and many other neighbouring cities, might receive their materials. As
this

this mountain is all over shaded with trees ; as the arches below lie open to the sea, with a large cliff on each side, and the island of Ægimurus is placed over against them, while springs are perpetually running down the rocks, and seats are raised for the weary labourer ; we can scarcely doubt, but that this is the cave which Virgil places somewhere in this gulph : notwithstanding some commentators have thought it fictitious.

Near the sea, at a few leagues distance, is a mausoleum, near 20 yards in diameter, erected in the form of a cylindrical pedestal, with a vault underneath ; and on the cornice are several small altars, each of them inscribed with the name of a different person. These are supposed by the Arabs to have been formerly so many lamps for the direction of mariners.

Fifty miles from Utica is the city of Bayjah, or Beja, the Vacca of Sallust, a place of great trade, and the chief mart for corn in the whole kingdom.

On the north-east extremity of a mountain named Zowoan, or Zagwan, is a small flourishing town of the same name, famed for the dying of scarlet caps, and the bleaching of linen ; great quantities of both being daily brought thither for that purpose from all parts of the kingdom. The stream used for this purpose was conveyed to Carthage ; and over the spring-head was a temple, the ruins of which are still to be seen. On an antient gate of the city is carved a ram's head, under which is the word Auxilis, from which it may be presumed that the city was dedicated to Jupiter Ammon.

We shall now take a view of the most remarkable places in the winter circuit. Here all the parts I have seen fall very short of that fertility attributed to them by the antients ; and particularly those near the sea-coast are generally of a dry, sandy nature, with no great depth of soil.

Herkla,

Herkla, or Heraclea, of the lower empire, and probably the Adrumetum of the earlier ages, is built upon a promontory, two leagues to the south-east of a morass, supposed to have been the boundary between this province and Zengitania. It appears to have been little more than a mile in circuit, and if we may be allowed to judge of its former grandeur by the remaining ruins, it will appear a place of importance, rather than of extent. That part of the promontory which formed the port seems to have been walled in to the very brink of the sea, and to the west and south-west of this promontory were the port and cothon which Cæsar could not enter in his pursuit of Varus.

The next remarkable place upon the coast is Sufa, situated on the northern extremity of a long range of eminences, about five leagues to the south-east of Herkla. This is the chief mart of this kingdom for oil; it has also a flourishing trade for linens, and may be reckoned one of the most considerable cities of the Tuniseens. Here are several columns of granite, vaults, and other marks of its being formerly a considerable place. It is walled round, and was probably one of those towns that submitted to Cæsar in his march to Ruspina.

Leaving the sea-coast, and taking an inland course, we soon arrived at Hydrab, which is situated in a narrow valley, with a rivulet running by it; and for extent of ruins appears to have been one of the most considerable places in this country. For there are here the walls of several houses, the pavement of a whole street, with a variety of altars and mausoleums still remaining. Many of the latter are well preserved, and are of various forms.

Eight leagues to the westward of Sufa is Kairwan, the Vico Augusti of the antients. It is a walled city, and the second in the kingdom for trade, and the number of its inhabitants. It is situated in a barren plain, and at half a furlong's distance without the walls,

walls, is a pond and a capacious cistern, built to receive the rain-water; but the former, which is chiefly for the use of the cattle, drying up or putrifying in the heat of summer, causes agues and other distempers. Here are some fine remains of the antient architecture, and the great mosque, esteemed both the most magnificent and the most sacred in Barbary, is supported by an almost incredible number of granite pillars. Eight leagues to the westward of Kairwan are the ruins of Truzza, the Turzo of Ptolemy, where are several vaulted chambers perpetually filled with sulphureous steams, much frequented by the Arabs for the use of sweating.

At the distance of a furlong from Spaitla, the antient Sufetula, is a magnificent triumphal arch of the Corinthian order, consisting of one large arch, and two smaller, one on each side, with the fragment of an inscription upon it. From thence all along to the city, is a pavement of large black stones, with a parapet wall on each side. At the end of this pavement, we pass through a beautiful portico, built in the same manner with the triumphal arch. This leads into a spacious court, where are the ruins of three contiguous temples; but the roofs, porticos and fronts, are broken down, though all the other walls, with their pediments and entablatures, remain entire. In each of them is a niche, fronting the portico, and behind that in the middle temple is a small chamber, which formerly served, perhaps, for a vestry.

Upon an eminence, six leagues to the west-south-west of Spaitla, is Cassareen. The river Derb runs winding below it; and upon a precipice that hangs over that river, is a triumphal arch, more remarkable for the quantity and value of the materials, than for the beauty and elegance of the design. But notwithstanding the rudeness of the workmanship, and the oddness of the situation, it has an inscription, in which Manlius Felix, the founder, is gratefully commemorated. In the plains below the city
are

are many mausoleums, upon one of which is an elegy in hexameter and pentameter verses. This place seems to have received its present name from the mausoleums, which at a distance have the appearance of so many towers or fortresses.

At Jemme, the Tiftra of Cæsar, are many antiquities; as a variety of columns, altars with defaced inscriptions; and many trunks and arms of marble statues, one of which is of the colossal kind in armour, another is of a naked Venus; in the posture and size of the Medicean; both by good masters; but their hands are broken off. This place is also remarkably distinguished by beautiful remains of a spacious amphitheatre, that originally consisted of 64 arches and four orders of columns. The upper order, which is, perhaps, no more than an attic, has suffered by the Arabs, in a late revolt of those people, who used this place as a fortress: Mahomet bey blew up four of the arches from top to bottom; otherwise nothing could be more entire and beautiful. It seems to have been built about the time of the Antonines; and as the elder Gordian was proclaimed emperor of this city, it is probable, that in gratitude to the place where he obtained the purple, he founded this structure.

Ferreanah, which from its lonely situation, and other circumstances, was probably the Thala of Salust, lies in the same parallel with Rugga, and was once the largest city of Bizacium, though it has now no other remains of its antient grandeur but a few granite and other columns, which, by some extraordinary chance, the Arabs have left standing on their pedestals.

We now enter upon that part of the Sahara which belongs to the Tuniseens, and is called El Jereed, or The Dry Country. The villages in this district are built like those in Algiers, with mud walls, and rafters of palms; among them may be found granite pillars, and Roman inscriptions. The inhabitants in
general

general trade in dates, which they exchange for wheat, barley, linen, and other commodities, brought from the neighbouring parts. The dates of Tozar, one of these villages, being most esteemed, that is become the principal mart for them; great quantities of them are exported to Æthiopia, where they are exchanged for black slaves, at the rate of two or three quintals for a black.

The roving unsettled life of the Arabs, and the perpetual grievances the Moors frequently suffer from the Turks, will not permit either of them to enjoy that liberty and security which give birth and encouragement to learning: hence the knowledge of medicine, of philosophy and the mathematics, which once flourished among the Arabs, are now so lost, that there are scarcely any traces of them remaining.

The children of the Moors and Turks are sent to school at about six years of age, when they are taught to read, and write, for the value of about a penny a week: instead of paper, each boy has a piece of thin square board slightly daubed over with whiting; on this he makes his letters, which may be wiped off or renewed at pleasure. Having made some progress in the koran, he is initiated in the several ceremonies and mysteries of religion. When a boy has distinguished himself in any of these branches of learning, he is richly dressed, mounted upon a horse finely caparisoned, and conducted amidst the huzzas of his school-fellows through the streets; while his friends and relations assemble to congratulate his parents, and load him with gifts. After being three or four years at school, the boys are put to trades, or enrolled in the army, where most of them soon forget all they have learned.

While I was at Algiers, I endeavoured to become acquainted with those persons who were most distinguished for their learning; and though, from their natural shyness to strangers, and contempt of the Christians, it is difficult to cultivate a real friendship with them, yet I soon found, that their chief astro-

nomer, who superintends and regulates the hours of prayer, had not the skill to make a sun-dial: that the whole art of navigation, as practised at Algiers and Tunis, consisted of nothing more than what is termed the pricking of a chart, and distinguishing the eight principal points of the compass: and that even chemistry, formerly the favourite science of these people, is at present only applied to the distilling a little rose-water. The physicians chiefly study the Spanish edition of Dioscorides; but the figures of the plants and animals are more consulted than the descriptions. Yet these people are naturally subtle and ingenious; and nothing but time, application and encouragement, are wanting to cultivate and improve their faculties.

The Mahometans being for the most part predestinarians, pay little regard to physic, and generally leave the disorder to contend with nature, or make use of charms or incantations. They, however, resort to bagnios in all distempers, and there are a few remedies in general use. Thus in pleuritic and rheumatic cases, they make several punctures on the part affected with a red hot iron, repeating the operation according to the violence of the disease, and the strength of the patient. They pour fresh butter almost boiling hot into all simple gun-shot wounds. The prickly pear roasted in the ashes is applied hot, for the cure of bruises, swellings, and inflammations; and a dram or two of the root of the round birthwort, is an established remedy for the cholic: some of them inoculate for the small-pox; though this practice is not much in repute in this part of Barbary, and they tell a number of stories to discourage the use of it. They have few compound medicines; however, they use a mixture of myrrh, saffron, aloes, and syrup of myrtle-berries, which is often found effectual in the cure of the plague.

I have sometimes been favoured with the sight of their antient kalendars, in which the sun's place, the semidiurnal and nocturnal arch, the length of the twilight, with the several hours of prayer for each day

day in the month, are calculated to a minute, and beautifully inserted in proper columns: but these are as little consulted as their antient mathematical instruments, of which they know not the use. Notwithstanding the skill of their ancestors in arithmetic and algebra, not one in twenty thousand appears to be at present acquainted with the first operations in these branches of mathematics; yet the merchants are frequently very dextrous in the addition and subtraction of large sums by memory; and have also a very singular method of numeration, by putting their hands into each others sleeves, and touching one another with this or that finger, or a particular joint, each denoting a determined sum or number. Thus, without moving their lips, they conclude bargains of the greatest value.

Several clans of the Arabs go bare-headed all the year long, as Masiniffa did of old, binding their temples only with a narrow fillet, to prevent their hair being troublesome. But the Moors and Turks in general, with some of the richer clans of Arabs, wear upon the crowns of their heads a small cap of scarlet woollen cloth, of the manufacture of the country. The turban is folded round the bottom of these caps, and by the fashion of the folds the several orders of soldiers are distinguished, not only from the tradesmen and citizens, but from one another. The Arabs wear a loose garment, called a Hyke, which is a piece of cloth of their own manufacture, usually six yards long, and five or six feet in breadth; this, which they wrap round them, and gird up with a sash, serves them for a complete dress in the day, and for a bed and covering by night. Above this they wear a cloak or upper garment called a Burnoose, which is wove in one piece, with a kind of hood for the head; it is also tight about the neck, and widens below like a cloak: but this is only worn in rainy and very cold weather.

Some of them wear under their hykes a close-bodied frock, or tunic, with or without sleeves, which,

follows the prayers of sun-set, and then repeating the same at the setting of the watch, when it begins to be dark, they go to bed immediately after. Some of the graver people, who have no constant employ, spend the day, either in conversing with one another in the barbers shops, in the bazar, or at a coffee-house; while a great part of the Turkish or Moorish youth, with many of the unmarried soldiers, attend their concubines with wine and music into the fields, or make merry at one of the public taverns; which, though prohibited by their religion, these governments are obliged, from the necessity of the times, to dispense with.

The lives of the Arabs are one continued round of idleness and diversions. When they are not called abroad by any pastime, they spend the day in loitering at home, smoking their pipes, and reposing themselves under some neighbouring shade. They have not the least relish for domestic pleasures, and are seldom known to converse with their wives, or play with their children. The Arab places his highest satisfaction in his horse, and is seldom in high spirits, but when riding at full speed, or hunting. The eastern nations in general are very dexterous at this exercise; and upon one of the medallions of Constantine's arch is a beautiful representation of this sport, as performed at present by the Arabs; who, having roused the beast from his retirement, and pursued it into some adjacent plain, endeavour, by frequently overtaking and turning it, to tire and perplex it, and then watching an opportunity, they fix lances in its sides.

At the hunting of the lion a whole district is summoned to appear, who forming themselves into a circle, at first enclose a space three or four miles in compass, according to the number of the people, and the nature of the ground. The footmen advance first, rushing into the thickets with their dogs, and lances, to rouse the game, while the horsemen keeping a little behind, are always ready to rally on
the

the wild beast. They still proceed, contracting the circle, till at last they either close in together, or meet with diversion. The accidental pastime upon these occasions is sometimes extremely diverting; for the various animals within the circle being thus drove together, they seldom fail of having a variety of agreeable chases after hares, jackals, leopards, hyænas, and other wild beasts. It is a common observation in this country, that the moment the lion is roused he will endeavour to seize upon the person nearest him, and suffer himself to be cut to pieces rather than quit his hold.

Hawking is one of the principal diversions of the Arabs and gentry of the kingdom of Tunis, where the woods afford a beautiful variety of hawks and falcons. Those who delight in fowling, instead of springing the game with dogs, shade themselves with a piece of canvas stretched upon two reeds, and painted with the figure of a leopard. Thus concealed, the fowler walks through the breaks and avenues, looking through some holes a little below the top of the skreen, to observe what passes before him. It is remarkable that the partridges, and some other birds, on the approach of the canvas, covey together, though they were before at some distance from each other; and the woodcock, quail, and other birds that commonly feed in flocks, will, on seeing it, stand still with a look of astonishment. Thus the sportsman has an opportunity of coming near them, when resting the skreen upon the ground, and directing the muzzle of his piece through one of the holes, he shoots a whole covey at once. The Arabs have also another method of catching partridges; for observing that after their being hastily sprung two or three times, they become fatigued and languid, they then run in upon them, and knock them down with their zerwatties, which are short sticks bound round with iron, or inlaid with pewter or brass. These serve those Arabs who are not masters of a gun for offensive and defensive weapons.

With respect to the manners and customs of the Bedoweens, they retain many of those we read of in sacred and prophane history; for excepting their religion, they are the same people they were two or three thousand years ago. Upon meeting one another, they still use the primitive salutation, "Peace be unto you." The inferiors out of deference and respect kiss the feet, knees, or garments of their superiors; while the children or kinsfolks pay the same respect to the heads of their parents, and aged relations. In saluting each other they lay their hand upon their breast, while those who are more intimately acquainted, or are of an equal age and dignity, mutually kiss the hand, head or shoulder of each other. At the feast of their Bairam and other great solemnities, the wife compliments her husband by kissing his hand.

Here persons of the highest character, like the ancient patriarchs, and the heroes of Homer, perform what we should term menial employments. The greatest prince of these countries is not ashamed to fetch a lamb from his flock and kill it, while the princess makes haste to prepare her fire and kettle, and then dresses it. The custom of walking either bare-foot or with sandals, renders the compliment of washing the stranger's feet still necessary. This is done by the master of the family, who first presents himself, and is always the most officious in this act of kindness. When his entertainment is prepared, he would think it a shame to sit down with his guests; instead of which he stands all the time, and waits upon them. Yet notwithstanding this respect, they are sometimes overtaken and pillaged in the morning by the very persons who have entertained them with such hospitality at night.

However, to the honour of the western Moors they carry on a trade with some barbarous nations bordering on the river Niger, without seeing the persons they trade with, or their having once broken through

through BARBARY.

285

h that original charter of commerce, which
ime immemorial has been settled between them.
ethod is this: at a certain time of the year,
if I am not mistaken, is the winter, they
this journey in a numerous caravan, carrying
hem strings of coral, glass-beads, bracelets of
knives, scissars, and the like. On their arriv-
the place appointed, which is on a certain day
moon, they find in the evening several heaps
d dust, at a small distance from each other;
t which, the Moors place so many of their
as they judge will be taken for the value.
Nigritians the next morning approve of the
n, they take up the trinkets and leave the gold,
make some deductions from the gold dust, &c.
to their great honour, they transact their ex-
e, without the least instance of perfidiousness
onesty.

ancient custom of plighting their troth, by
ng out of each other's hands, is, at present,
ily ceremony used by the Algerines in their
ges. But the contract is to be first agreed
etween the parents, in which mention is made,
ly of the sum of money which the bridegroom
on the bride, but of the several changes of rai-
the quantity of jewels, and the number of slaves
hich the bride is to be attended, when she first
upon her husband. The parties never see each
ill the marriage is to be consummated, when
lations being withdrawn, the bridegroom first
s, and then undresses the bride. The hus-
nay put away his wife when he pleases, upon
feiture of the fortune he has settled upon her:
cannot afterward take her again, till after she
ied and bedded by another man.

civility and respect paid by the politer nations
fair, are here considered as absurd infringe-
on the law of nature, which assigns the pre-
ct to man. For the wives of this country,
are

With respect to the manners and customs of the Bedowcees, they retain many of those we read of in sacred and prophane history; for excepting their religion, they are the same people they were two or three thousand years ago. Upon meeting one another, they still use the primitive salutation, "Peace be unto you." The inferiors out of deference and respect kiss the feet, knees, or garments of their superiors; while the children or kinsfolks pay the same respect to the heads of their parents, and aged relations. In saluting each other they lay their hand upon their breast, while those who are more intimately acquainted, or are of an equal age and dignity, mutually kiss the hand, head or shoulder of each other. At the feast of their Bairam and other great solemnities, the wife compliments her husband by kissing his hand.

Here persons of the highest character, like the antient patriarchs, and the heroes of Homer, perform what we should term menial employments. The greatest prince of these countries is not ashamed to fetch a lamb from his flock and kill it, while the princess makes haste to prepare her fire and kettle, and then dresses it. The custom of walking either bare-foot or with sandals, renders the compliment of washing the stranger's feet still necessary. This is done by the master of the family, who first presents himself, and is always the most officious in this act of kindness. When his entertainment is prepared, he would think it a shame to sit down with his guests; instead of which he stands all the time, and waits upon them. Yet notwithstanding this respect, those are sometimes overtaken and pillaged in the morning, by the very persons who have entertained them with such hospitality at night.

However, to the honour of the western Moors, they carry on a trade with some barbarous nations bordering on the river Niger, without seeing the persons they trade with, or their having once broke through

through that original charter of commerce, which from time immemorial has been settled between them. The method is this : at a certain time of the year, which, if I am not mistaken, is the winter, they make this journey in a numerous caravan, carrying with them strings of coral, glass-beads, bracelets of horn, knives, scissars, and the like. On their arriving at the place appointed, which is on a certain day of the moon, they find in the evening several heaps of gold dust, at a small distance from each other ; against which, the Moors place so many of their trinkets as they judge will be taken for the value. If the Nigritians the next morning approve of the bargain, they take up the trinkets and leave the gold, or else make some deductions from the gold dust, &c. Thus, to their great honour. they transact their exchange, without the least instance of perfidiousness or dishonesty.

The ancient custom of plighting their troth, by drinking out of each other's hands, is, at present, the only ceremony used by the Algerines in their marriages. But the contract is to be first agreed upon between the parents, in which mention is made, not only of the sum of money which the bridegroom settles on the bride, but of the several changes of raiment, the quantity of jewels, and the number of slaves with which the bride is to be attended, when she first waits upon her husband. The parties never see each other till the marriage is to be consummated, when the relations being withdrawn, the bridegroom first unveils, and then undresses the bride. The husband may put away his wife when he pleases, upon the forfeiture of the fortune he has settled upon her : but he cannot afterward take her again, till after she is married and bedded by another man.

The civility and respect paid by the politer nations to the fair, are here considered as absurd infringements on the law of nature, which assigns the pre-eminence to man. For the wives of this country,
are

are only considered as a superior class of servants, who are yet to have the greatest share of toil and business. While the lazy husbands take their repose under some neighbouring shade, and the young men and maidens attend the flocks, the wives are either all day employed at their looms, grinding at the mill, or dressing provisions; and to conclude the day, they still take a pitcher, or a goat's skin, and tying their sucking children to their backs, trudge two or three miles to fetch water. Yet in the midst of all this business, neither these country ladies, nor those of better fashion in cities, will lay aside any of their ornaments, neither their nose-jewels, their bracelets for their arms and legs, or their ear-rings, all of which are very cumbersome; nor will they omit tinging their eyes with lead ore: so prevalent is custom, and so zealous are even the ladies in Barbary to appear in fashion.

The greatest part of the Moorish women would be esteemed beauties even in England. Their children have the finest complexions of any nation whatsoever; but the boys are so exposed to the sun, that they soon attain the swarthiness of the Arab: however, the girls, keeping more at home, preserve their beauty till they are thirty, when they are usually past child-bearing. One of these girls is sometimes a mother at eleven, and a grand-mother at twenty-two; and their lives being usually as long as those of the Europeans, these matrons sometimes live to see their children of many generations.

No nation in the world is so superstitious as the Arabs, or even the Mahometans in general. They hang the figure of an open hand round the neck of their children; and both the Turks and Moors paint it upon their ships and houses as a counter-charm to an evil eye. The people who are grown up always carry about with them some paragraph of the koran, which they place upon their breast, or sew under their caps, to prevent fascination and witchcraft, and to secure

secure themselves from sickness and misfortunes. The virtues of these charms are supposed to be so universal, that they also hang them to the necks of their cattle, their horses, and other beasts of burden.

The Mahometans have a great veneration for their Marabutts, who are generally persons of a rigid austere life, continually employing themselves either in counting over their beads, or in meditation and prayer. Their chaplet usually consists of 99 beads, on touching each of which they either say, "God be praised, God is great, or, God forgive me." This saintship goes by succession; and the son, provided he can behave with equal gravity, is entitled to the same reverence and esteem with the father. Some of them pretend to see visions, and to converse with the Deity, while others are supposed to work miracles. Being with Seedy Mustafa, the caliph of the western province, he told me, in the presence of a number of Arabian sheiks, who vouched for the fact, that a neighbouring Marabutt had a solid iron bar, which, upon command, would give the same report, and do as much execution as a piece of cannon; and that once the whole Algerine army, on demanding too exorbitant a tax from the Arabs under his protection, were put to flight by the miracle. Yet, notwithstanding the frequency, as they pretended, of the experiment, all the merit I urged, of convincing a Christian, and the solicitations of the company, the Marabutt had too much policy to hazard his reputation by putting it to the proof. At Sétcef I saw a Marabutt famous for vomiting fire; but though I was at first much surpris'd at seeing his mouth suddenly in a blaze, and at the violent agonies he counteracted at the same time, I afterward plainly perceived that it was all a trick; and that the flames and smoke with which he was surrounded, arose from some tow and sulphur which he contrived to set on fire under his burnoose.

The method of building, both in Barbary and the Levant, seems to have continued the same without

any alteration, from the most early ages. Their houses are square buildings with flat roofs, surrounding a court, where alone they are ornamented. Indeed, large doors, spacious chambers, marble pavements, cloystered courts, with fountains sometimes playing in the midst, are well adapted to the heat of the climate*.

The tents of the Bedoweens are of an oblong figure, resembling the hull of a ship turned upside down, and are covered with a coarse hair-cloth. They differ in size in proportion to the number of persons who live in them, and are accordingly supported, some with one pole eight or ten feet high, and others with two or three of the same length, while a curtain or carpet placed upon occasion at each of these divisions, separates the whole into several apartments, and these poles being covered with hooks, the Arabs hang upon them their cloaths, saddles, baskets, and accoutrements of war. They take their rest by lying upon a mat or carpet, without a bed, mattress or pillow, and only wrapped up in their hykes. When we find any number of these tents together, and I have seen from three to three hundred, they are usually placed in a circle; and in the night the cattle are inclosed in the area in the middle, to secure them from the wild beasts. The description Virgil has given of their manner of living and decamping, is as justly drawn, as if his observations were but lately made.

From the encampments of the Bedoweens we are to proceed to the villages of the Kabyles, which consist of a number of cottages, raised either with hurdles daubed over with mud, with the materials of some antient ruins, or with square cakes of clay baked in the sun; while the roofs are covered with straw or turf, supported by reeds or the branches of trees. There is seldom more than one room in the

* See the descriptions already given from Thevenot, Lady Montague, and Pococke.

largest of them, which not only serves for a kitchen, dining-room, and bed-chamber ; but one corner of it is reserved for the calves, foals, and kids.

In these huts the women make their blankets called *hykes*, and the goat's hair cloth for their tents ; weaving them not with a shuttle, but conducting every thread of the woof with their fingers.

One principal branch of the manufactures and trade of these countries, is that of carpets. These are made of coarser materials, and are not so beautifully designed as those in Turkey ; but being softer and cheaper, they are preferred by these people to lie upon. Both at Algiers and Tunis are looms for velvet, taffeties, and several kinds of wrought silks. Over all these kingdoms is made a coarse sort of linen ; but that made at Sufa is the finest. The greatest part of these manufactures is consumed at home ; but some of them are so inconsiderable, particularly the silk and linen, that the deficiencies are frequently made up from Europe. Indeed these parts of Barbary send very few of their commodities to market.

The cultivated parts of these kingdoms enjoy a very wholesome air, neither too hot and sultry in summer, nor too sharp and cold in winter. For during the space of twelve years, in which I attended the factory at Algiers, the thermometer sunk only twice to the freezing point, and then the whole country was covered with snow. The seasons insensibly fall into each other ; and the extraordinary equability in the temperature of the climate appears from the barometer's shewing all the revolutions of the weather in the space of an inch and a half. In this climate rain is seldom known to fall in the summer season ; and in most parts of the Sahara, particularly those of Jereed, there is rarely any rain at all.

When I was at Tozer, in December 1727, we had a small drizzling rain, that lasted two hours, in which several of the houses, which, as usual, were only built of palm branches, and then baked in the

fun, fell down by imbibing the moisture; and had the drops been either larger, or the shower of a longer continuance, the whole city would doubtless have dissolved and dropt to pieces. In the other parts, the first rains fall in September and October, after which the Arabs break up the ground, and begin to sow wheat, and plant beans, &c. If the latter rains fall in the middle of April, as they usually do, the crop is reckoned secure; the harvest following in the latter end of May, or the beginning of June.

The country produces several kinds of grain, beside all those of Europe, except oats; particularly rice and a white sort of millet, with some sorts of pulse unknown in England. The Moors and Arabs still continue to follow the primitive custom of the East in treading out their corn, which is a quicker but less cleanly method than ours: for this being done upon a level piece of ground, only daubed over with cow-dung, a great deal of earth and gravel must unavoidably be gathered up with the grain; beside, all the straw is broke to pieces. After the grain is trodden out, it is only winnowed, by throwing it into the wind with shovels; it is then lodged in subterraneous magazines, two or three hundred of which I have sometimes seen together, and the smallest of them would contain four hundred bushels.

Provisions of all kinds are sold extremely cheap. You may have a large piece of bread, a bundle of turnips, or a small basket of fruit, for the 696 part of a dollar, of 3s. 6d. of our money. Fowls are frequently bought for three half-pence apiece; a sheep for 3s. 6d. and a cow and a calf for a guinea. It is happy for these people, that one year with another they can have a bushel of the best wheat for fifteen or eighteen pence: for the inhabitants of these countries, as well as the eastern nations in general, are great eaters of bread; three persons in four living entirely upon it, or upon such compositions as are made of wheat and barley flour.

In

In cities and villages, the bread is usually leavened and baked in public ovens; but among the Bedouens, the dough is no sooner kneaded than it is made into thin cakes, which are either immediately baked on the coals, or fried in a pan with butter.

All the fruits of Europe, beside those found in Egypt, are produced here, except the hazel-nut, the filbert, the gooseberry and currant-tree. But their gardens are laid out without method and design, and are a confused medley of trees, with beds of cabbages, turnips, beans, and sometimes of wheat and barley dispersed among them. Fine walks, and parterres, they would consider as the loss of so much soil; and the study of new improvements, they would regard as so many deviations from the practice of their ancestors, which they follow with the utmost reverence.

Lead and iron are the only metals discovered in these countries. The latter is white and good, though in no great quantity; it being dug and forged by the Kabyles in the mountainous district of Boujeiah, and brought in short bars to the market of Algiers. It will not be improper to relate here the story the people tell of the plough-shares of Mahomet bey of Tunis. This person had the misfortune to be dethroned by his subjects; but having the reputation of being acquainted with the philosopher's stone, Ibrahim Hojiah, dey of Algiers, engaged to restore him to his former dignity, upon promise of being let into the secret. The affair was accordingly agreed upon, and Mahomet was restored; when to fulfil his promise, he sent the dey of Algiers, with great pomp and ceremony, a number of mattocks and plough-shares: thus emblematically instructing him, that the wealth of his kingdom was to arise from a diligent attendance upon agriculture and husbandry; and that the only philosopher's stone he could acquaint him with,

with, was the art of converting a good crop into gold.

The beasts of burden in this country are camels, a few dromedaries; horses, which of late years have much degenerated in this country; asses, mules, and a creature called the Kumrah, a little serviceable beast of burden, begot between an ass and a cow. That which I saw was single hoofed like the ass, but different from it in every other respect, having a sleeker skin, and a tail and head, though without horns, resembling the dam's.

The black cattle are small, slender, and afford but little milk. Abdy bassa, the late dey of Algiers, and all his ministers, were greatly surprised, when admiral Cavendish, a few years ago, told him, that he had a Hampshire cow aboard the Canterbury, then in the road of Algiers, that gave a gallon of milk a day, which is as much as half a dozen of the best Barbary cows could yield in the same time: beside, the Barbary cattle always lose their calves and their milk together.

The sheep and goats also help to supply the dairies, the cheese being chiefly made of their milk. Instead of rennet, they in summer make use of the flowers of the great headed thistle, or wild artichoke, to turn the milk; putting the curds thus made into small baskets of rushes or palmetta, and afterward binding and pressing them. These cheeses are usually of the shape and size of a penny loaf. Their butter is neither of such substance, nor of so rich a taste as ours: their only method of making it, is by putting their cream into a goat's skin, which being suspended from one side of the tent to the other, and pressed to and fro in one uniform direction, soon occasions the separation of the butter from the whey.

The sheep here are of two sorts; one of them common all over the Levant, as well as in the kingdom of Tunis, is distinguished by its having a large broad tail,

tail, which consists of hard solid fat, not inferior to marrow; but the flesh of this sheep generally tastes of the wool, and has not the tender fibres of the smaller tailed sheep. Those of the other species are nearly as tall as our fallow deer, and excepting the head, are not much different in shape; but their flesh is dry, and their fleeces as coarse and hairy as the goats. The Arabs seldom kill any of their flocks; for they live chiefly upon the milk and butter, or upon what they get in exchange for wool. The number of cattle likewise brought to the neighbouring towns and villages, is also very inconsiderable, when compared with the yearly breed; so that the stock of cattle is continually encreasing.

Among the ravenous beasts are the lion and the panther; but the tyger is not a native of this part of Barbary. Fire is what they are most afraid of; and yet, notwithstanding all the precautions of the Arabs in this respect, together with the barking of their dogs all the night long, these ravenous beasts frequently out-braving these terrors, will leap into the midst of the circle inclosed by the tents, and bring out alive with them a sheep or a goat. If these ravages are repeated, the Arabs observing where they enter, dig a pit and cover it over slightly with reeds, or small branches of trees, frequently catch them, and feed on their flesh, which is much esteemed, it having the taste of veal. After the lion and panther the dubbah is the fiercest of the wild beasts of Barbary. It is of the size of a wolf, but has a flatter body; it naturally limps upon its hinder right leg, yet is tolerably swift. Its neck is so stiff, that in looking behind, or snatching obliquely at any object, it is obliged to move its whole body. It is of a reddish buff, or dun colour, with some transverse streaks of a dark brown: it has a mane near a span long, and the feet, which are well armed with claws, serve to dig up the roots of plants, and sometimes the graves of the dead.

The *saadh* is spotted like the leopard, but the skin is coarser and of a deeper colour, and the animal is not of so fierce a nature. The Arabs imagine it begot by a lion on a leopardess. There are also two other animals marked like the leopard, but their spots are generally of a darker colour, and the fur somewhat longer and softer.

The jackall, and an animal called the Black-eared Cat, are both supposed to find out prey for the lion, and are therefore each called the lion's provider; though it may be much doubted, whether there be any such friendly intercourse between two such different animals. In the night-time, indeed, these, with other kinds, are prowling in search of prey; and in the morning, they have often been seen gnawing such carcases, as the lion is supposed to have fed upon the night before. This, and the promiscuous noise I have frequently heard the jackall at least make with the lion, are the only circumstances I am acquainted with in favour of this opinion. The lion is supposed to feed chiefly on the wild boar; but that animal sometimes defends itself with such courage, that the carcases of both have been found lying dead together, covered with blood, and dreadfully mangled.

Beside these, and some other creatures not common in other places, there are in Barbary, bears, apes, hares, rabbits, ferrets, weasels, moles, porcupines, and foxes; cameleons, and several kinds of lizards.

A
J O U R N E Y
T O
M E Q U I N E Z;

By Mr. WINDUS, a Gentleman in the
Retinue of CHARLES STEWART, Esq; Am-
bassador to the Emperor of MOROCCO.

[T]HE kingdoms of Fez and Morocco, which now compose one empire, were once a part of the antient Mauritania, and are situated on the most western borders of Barbary. They are bounded on that side by the Atlantic Ocean; on the east by the river Mulvya, which separates them from Algiers; on the north by the Streights of Gibraltar and the Mediterranean sea; and on the south by the river Sus, which divides Morocco from the province of Derha, and by part of the kingdom of Tafilet: the whole empire extending from 28° to 36° north latitude, and from 4° to 11° west longitude from London. Its greatest length, in a direct line from north to south, is above 500 miles, but in breadth it does not much exceed 260.

Each of these kingdoms still retains its antient name, though both the empire and the emperors are chiefly called by that of Morocco, which is the most considerable.

This empire, or kingdom, is thrown into three grand divisions, Fez, Morocco Proper, and Sus; beside the kingdom of Tafilet and the large province of Gesula, both which are subject to the emperor.

The climate is almost every where hot, and much more so to the south, yet it is generally healthier than that of Algiers or Tunis, it being pleasantly diversified, and the air rendered more moderate by its mountains and plains, and cooled by sea-breezes from the Atlantic Ocean. We shall now attend to Mr. Windus.]

The honourable Charles Stewart, Esq., being sent to treat of a peace with the emperor of Morocco, landed in the bay of Tetuan on the 6th of May, 1720, at about nine o'clock in the morning; when we found a sufficient number of tents pitched for our conveniency, and among them a fine large one, which the ambassador made choice of to eat in on his journey. Our first entertainment was in this tent, where they brought plenty of cuscusu, fowls, and a sheep roasted whole upon a great wooden spit, which they set upon the table, spit and all. Between three and four o'clock the bassia came down, attended by about 200 horse and 300 foot, who having entered the camp firing and cavalcading, threw themselves into the form of an half-moon before our tent, where we had the diversion of seeing them exercise above an hour. This they performed with great activity; the bassia and his brother often heading parties of horse, who all together clapping their spurs to their horses sides, levelled their pieces and fired at each other, as if they were attacking an enemy. After this they took their spears and singled out each other to tilt, dexterously putting by the thrust of the spear, though made at their backs, while their horses were on full speed. Mean while the foot kept a continual irregular firing, every man charging his piece, and firing into the ground as fast as he could. Their drums made a warlike sound, and were beaten with a heavy stick on

on the top, and a small one at the bottom, keeping time to a pipe, that had some resemblance to a fife, and sounded very loud and shrill. The cavalcade being over, the bassa welcomed the ambassador to Barbary, and invited him to his tent, where he told him that he would do all in his power to render the country agreeable to him : that he liked the English better than any other Christian nation ; and some other compliments having passed between them, they parted.

The next morning the ambassador visited the bassa at his tent, who having renewed his compliments, a row of fine horses were drawn up, which made a noble appearance, many of their saddles being entirely covered with plate ; the bassa then politely desired the ambassador to take which he liked best : which having done, each of us chose for ourselves, and then set forward.

The Moors almost all the way to Tetuan, which is about six miles, continued firing and cavalcading. On our entering the town, we were received by great crouds of people shouting, and the women all in white, and muffled up so that no part of them could be seen but their eyes, were pressed together upon the tops of the houses as thick as they could stand. The bassa drew up his people in a large square before his house, where he and his brothers, finely mounted, shewed us again their dexterity at the spear, tilting, and sometimes darting their lances into the air before them, and catching them again with their horses on full speed. The ambassador was then conducted to the house allotted for him, which was one of the best in Tetuan, and a stable of horses was appointed for his use, and that of his retinue.

On the 8th, the ambassador paid a visit to the bassa, who received him in an outer room, built long and narrow, like most of the rooms in Barbary. There were two chairs placed opposite to each other, in which the ambassador and bassa sat down, and talked about an hour and a half ; during which, eight or ten of the principal Moors in the town stood

behind the bassa. The conference being over, we were shewn the bassa's gardens and stables.

On the 15th we dined in a garden which the bassa had lately planted about three miles from Tetuan. It is situated in a pleasant valley, almost surrounded with hills and mountains, which being green and woody, afford on every side a most delightful prospect. A stream runs through the garden, which with great labour was conveyed thither from an adjacent mountain. The governor of Tetuan, who was one of the bassa's brothers, came just after dinner, and walking with us, was so complaisant, as to gather, and give us the best fruit. The walks are separated by cane-work, and there is a handsome harbour of the same materials, in which is a basin supplied with water from the above stream, which the ambassador filled with punch; but it was with some difficulty he persuaded the governor to drink two or three glasses. This harbour was rendered very delightful by a great number of carnations growing through the cane-work, and in at the windows. The governor was attended by his music, which consisted of two persons playing on small instruments, after the manner of violins: one had a piece of parchment drawn tight over a small hoop, with pieces of loose tin on the sides, which he shook with one hand, while he drummed on it with the other; and another person beat time to their music, by striking the palms of his hands together, very loud, and with great dexterity. This part of the country abounds with fine oranges, lemons, citrons, grapes, apricots, pomegranates, melons, figs and olives.

On the 20th we went with the bassa to hunt the wild boar, in the mountains between Tetuan and Ceuta, when we killed six, and took three young ones alive. The spears used by the foot are not above half as large as those carried by the horse; they are made of a heavy and tough wood, with the blade about half a yard long, and very thick, to prevent their break-

aking. A great number of foot went with us thus
ed, who getting upon the hills, by their shout-
, raised the boars from the woods and thickets,
brought them in view for the chace. If one of
se men is attacked by a boar, he does not shew
least sign of fear; but putting himself in as firm
osture as he can, he receives the boar on his spear,
, goars himself up to the end of the blade, where
iron goes across to stop the spear from running
ough, otherwise the boar pressing on, would reach
man, and wound him with his tusks.

Tetuan, which is a very ancient city, was called
he Romans Tetuanum, and gives name to a large
vince. It is situated at the opening of the streights
the Mediterranean, upon the ascent of a rocky hill
ween two high mountains, about six miles from
sea; and has a castle built higher on the hill, that
a full command of the town. Through the val-
runs a little river, navigable for small vessels as
as Marteen, a place about two miles from the bay,
re they load and unload their goods.

Tetuan is well built, but the streets are very nar-
, and there are hardly any windows to be seen,
pt little holes to look out at; the light being ad-
ted at the inside, where there is a square court
n at the top, wth pillars supporting galleries, and
ted wooden balustrades. The houses are but two
ies high, except the bassa's, and a few others be-
ging to particular men. They are flat at the top,
hat in many places the inhabitants can walk a great
upon them; but those belonging to the Christian
chants have battlements, to keep them within
bounds of their own houses: for the Moorish
men live in the upper apartments, and often visit
another from the tops of their houses. They
white washed on the outside as well as within,
ch renders the reflexion of the sun so bright, as
e painful to the eyes. Their walls are not raised

by laying brick or stone even upon one another; but they make a strong wooden case, into which they cast the mortar, and beating it down hard, take the case away when it is dry.

The shops are very small, and have no doors; but the master having opened the shutters, jumps in, and sits cross-legged, upon a place raised about the height of a counter. The goods are disposed in drawers round about him, which he can for the most part reach without moving out of his place; his customers standing in the street while they are served.

The town is populous and healthful; but the people are poor, and possess nothing but at the pleasure of the bassa; who gives or takes away houses, lands, or whatever he pleases. Therefore, when a man by his diligence and industry has acquired wealth, he endeavours to conceal it, and seem poor; for if it should come to the knowledge of the bassa, he might throw him into prison, and cause him to be bastinadoed to make him discover all his treasures.

The people are of a swarthy complexion, intermixed with a race of well-looking men, somewhat fairer than the rest: they are generally lusty, strong-limbed, active, laborious, and patient of labour and fatigue, enduring with surprising resolution the heat of summer, and the cold rains of winter. A messenger will go from Tetuan to Mequinez, which is 150 miles, for a Barbary ducat; and in the midst of a storm of rain, he will only look out for a bush or high stone, and sitting down on his hams with his back toward it, remain in that posture the whole night: or if the weather be fair, he will wrap himself in his cloaths, and pass the night upon the grass. It is said that the most famous footmen of the country will go sixty leagues in three days. They swim the rivers in the depth of winter, if not deterred by the rapidity of the current; and for a journey of seven or eight days carry only a little meal, and a few raisins or figs in a small goat's skin.

They

They have no settled post in the country, the ordinary way of sending letters being by these footmen, who are nearly as expeditious as horses. Nor have they any kind of wheel-carriage: their light goods are removed from place to place, if not far, upon horses; but when they have great quantities either of corn, wax, hides, or the like, and go far, they use camels.

The dress of the people is not ungraceful. The men wear short shirts with very broad sleeves, that sometimes hang down, but are more frequently tucked up to keep them cool. They have linen breeches tied about their waists next the skin. They go bare legged, but wear slippers of red or yellow leather, without heels. Over their shirt they wear a cloth vest, or waistcoat, very short, and made to fit close to the body; it is fastened with small buttons and loops set close together, and is often embroidered with gold or silver thread. Round the waist they wear a scarf of silk or stuff, in which they stick large knives, with the handles either of some valuable metal, or ivory inlaid, and the sheaths are tipped with silver. Their outer garment is either the alhague, or albornooce; the former is a piece of fine white woollen stuff, five or six yards long, and about one and a half broad, which they wrap round them above and below their arms. This dress resembles the drapery of antique figures: the albornooce is either made of cloth or woollen stuff napt, and somewhat resembles a short cloak, but is joined a little way before from the neck downward, having two or three rows of short stripes worked in the stuff, and fringed at the ends for ornament; the bottom and sides are edged with a deep fringe; and behind at the neck there hangs a peaked cowl, with a tassel at the end, which they can cover their heads with to keep off the weather. On their heads, which they always keep shaved, they wear a little red cap, which they make into a turbant by rolling muslin about it:
but

but when they go into the country, they wear a handsome cane-hat to keep off the sun. The Al-caydes have a broad leather belt, embroidered with gold, to hang their scymitars in, which they wear over their shoulder.

The Moors in general are dressed after this manner, without any other difference than in the richness and fineness of the stuffs; only the upper garment of the poorest sort is a coarse thick woollen cloth, with holes to put their arms through instead of sleeves. This reaches to their knees, and hangs loose about their bodies.

When the women go abroad, they are dressed almost like the men, their upper garment being an al-hague, with which they cover their heads, bringing it down over their foreheads close to their eyes; and underneath they tie a piece of white cloth, to hide the lower part of the face: the alhague covers all but their legs, which, when they are at home, or visit from the tops of their houses, are generally naked; only some of superior rank have their drawers so long, that they reach to their feet, and hang in great loose folds about their legs. They wear the same kind of slippers as the men. Within doors they have only a single binder about their foreheads, and their hair hangs behind in two large plaits at full length. At home they also wear a vest, open from the bosom to the waist, to shew their embroidered smocks; and they fasten large pieces of muslin to the sleeves of their vests, which hang down very low in the nature of ruffles: over their drawers they wear a short petticoat; beside they have bracelets on their arms and legs, and large ear-rings in their ears.

The women have fine eyes, and some of them very beautiful skins, which we had sometimes an opportunity of observing; for though a man may live a year in Tetuan without seeing the face of a Moorish woman in the streets, yet when we met them in the fields, or saw them on the house-tops, if none of the
Moors

Moors were in sight, they would unveil, and laugh, till the appearance of one obliged them to hide their faces again.

When any of the Moors have a mind to entertain their neighbours, the women go to the top of the house, and continue their till the guests are gone. Their general entertainment consists of cuscusu, which is thus made : they put fine flour into a large flat pan, and sprinkling it with water, roll it up into small balls ; these are put into a kind of cullender that serves for the cover of a pot, where meat and fowls are a stewing, so that it receives the heat and steam : when it is enough, they pour strong broth into it, and putting the meat and fowls at top, serve it up. They sit cross-legged on the floor, putting their dishes upon a large piece of greasy leather, that serves both for table and table-cloth. Their dishes are either of pewter or earthenware, wide at the top and narrow at the bottom, somewhat like a high crowned hat turned with the crown downward. While they eat, a servant stands by with a great bowl of water in one hand, and a narrow long piece of blue linen in the other, to wipe their right hands, with which they pull the victuals to pieces, which are generally stewed to rags. They never use the left hand in eating ; because that is always used on necessary occasions. They eat without speaking, and after their meals drink water, their religion forbidding them wine and all other intoxicating liquors, except cyder ; yet most of them will get drunk with strong liquors of any kind, if they can get it. They are so fond of butter-milk, which is their chief desert, that when they would speak of the extraordinary sweetness of any thing, they compare it to that. A large black pitcher of it is generally brought in, with a wooden ladle, which is presented to the most considerable person, and from him it passes round the company several times.

Their

Their butter, which is bad, is made of all the milk as it comes from the cow, by putting it into a skin, and shaking it, till the butter separates from it. They bury it in the ground to make it keep, and do not dislike it when it is three or four years old. They also wrap up the cawls, suet and fat of cows, sheep and goats, in great rolls, which in winter are sold to the poor instead of butter. Their bread is however extremely good and cheap.

While in their houses they are always sitting on mats, or lying; and if they go out on foot, it is never farther than to make a visit, unless their business requires it: but they daily spend five or six hours sitting on their hams before their doors, thinking it most ridiculous to walk up and down a room. Why, say they, should a man move from one end of the room to the other, without apparent cause? Can he not as well stay in the place he is in, as go to the other end, merely in order to come back again?

On the 13th of June we began our journey to Mequinez, and on the 18th, coming within two miles of Alcazar, we were met by the governor of Tangier, who came toward us with a spear carried upright by a slave at his horse's head. After he had welcomed the ambassador, we were conducted toward the town with a number of lusty Moors tilting before us; the drums were beating, strange sorts of music playing, and great crouds of people pressing so close upon us, that they could not be kept off by the blows of our guards, till we came to the tents that were pitched close to the walls of Alcazar.

On the left of the road, almost all the way from Tetuan to Alcazar, runs a ridge of very high mountains, called by the Moors, The Mountains of Habib; the inhabitants of which cannot be reduced to the same degree of subjection as the rest of the country: yet, upon civil treatment, bring the bassa a contribution; but when used ill, revenge themselves by
infest-

infesting the roads, and robbing and destroying travellers, retiring, when they see occasion, to their retreats in the mountains, where it would be difficult to hurt them : whence the bassa rather chuses to take peaceably what they voluntarily send him, than to enrage them by attempting violent measures.

Alcassar was once an important city, and the seat of the governor of this part of the kingdom ; but it is now fallen to decay, so that of fifteen mosques, there are only two in which service is performed. Here are a great number of storks, which live very familiarly with the people, walking about the town, and possessing the tops of the mosques and the houses ; but though they are esteemed sacred birds, they are not free enough to enter in and shelter themselves from the heat of the sun, and therefore some of them drop down dead every day.

On the 26th we left Alcassar, and proceeding on our journey, on the first of July passed by the ruins of a very antient and noble stone building, called by the natives Pharaoh's Castle. These ruins are situated on a hill of an easy ascent, about 140 miles south of Tetuan, and 16 north-east of Mequinez. One of the buildings seems part of a triumphal arch.

The country we had hitherto passed is very pleasant and fertile ; the plains, in many places, abounding in corn and cattle, the hills and mountains yielding plenty of olives ; though a great part lies waste and uncultivated, not so much from the want of a sufficient number of inhabitants, as from the oppressions of the government.

On the 3d we entered the city of Mequinez, a little before the sun arose, to avoid the prodigious croud we should have met with had the day been much farther advanced ; by which means we got to our house with very little interruption.

On the 6th, about seven in the morning, the emperor sent an Alcayde with a guard to conduct the ambassador to him. We passed through the streets in
6 the

the following order : first there were two serjeants on horseback, followed by our music, which played all the way ; then came the ambassador, with his livery-men on each side ; and after him the gentlemen of the retinue, followed by several servants on horseback. The alcaide who commanded the guard, would not suffer the Moors, out of the emperor's service, to come near us ; the guards therefore laid on unmercifully, and sometimes knocked the people down.

We dismounted at the outward gate of the palace, and passing through three or four large court yards, sat down under some piazzas for about half an hour. Then word being brought that the emperor was come out, we were led into a spacious palace, where we saw him mounted with an umbrella held over his head : his courtiers stood bare-footed on each side, in the habit of slaves, and behind him his guards were drawn up in the figure of an half-moon. We marched toward the emperor with our music playing, till we came within about eighty yards of him ; when the old monarch alighting from his horse, prostrated himself on the earth to pray, and continued some minutes with his face so close to the earth, that when we came up to him, the dust remained upon his nose. When he had done he instantly mounted, and took a lance in his hand.

The ambassador and we bowed as we approached the emperor, when nodding his head, he cried several times *lono*, and bade the ambassador be covered ; with which he complied, and at the same time delivered his majesty's letter, tied up in a silk handkerchief, into the emperor's hand, observing, that he was come from the king of Great Britain, his master, to settle peace, friendship, and a good understanding between the two crowns : and that he had brought him a present, which he hoped he would accept. The emperor replied, he should have every thing he came for, because he loved the English ; and that such of the Moors whom the ambassador had brought
over

over with him, as were able, should pay their ransom, and those who were not, the bassa of Tetuan should pay for : but recollecting himself, he added, the English make no slaves nor sell any. Upon which the ambassador told him, he hoped he would have the same regard for the king his master's subjects, and admit them to return home into their own country ; a charity becoming so potent a monarch. Soon after the emperor speaking to the bassa of Tetuan, the latter prostrated himself on the earth, kissed it, and arising, went up to the emperor, and kissed his foot : which they all do very often when he talks to them, and then retire backward into their places again.

The emperor was mounted on a black horse. His negroes fanned and beat the flies from the horse with cloths ; and the umbrella was constantly kept twirling over his head to produce a little wind, the man that carried it also taking care to move as his horse did, that no sun might come upon the emperor. His dress differed little from that of his bassas : but the handle of his scymitar was of gold, and set with large emeralds ; and his saddle was covered with scarlet cloth embroidered with gold, with one pistol in a cloth case, on the left side.

On our leaving the emperor, which we did by going backward a good way, we were conducted by his majesty's order to see the palace. We were first led into a large square building, with piazzas all round : this was the queen of the Xeriph's apartment. The arches were wrought with plaister fret-work in flowers, and supported by neat stone pillars : the bottom and side, for about five feet high, were chequered with tiles of several colours, as were all the apartments, walks, passages, and underneath the arches, which gave a beautiful air of neatness to the buildings. From thence we were led into a magazine near a quarter of a mile long, and not above thirty feet broad ; in which were hung up great quantities of arms in cases.

We were then carried into another large and spacious building, with piazzas all round, like the former, where lived two of the emperor's wives, much esteemed by him.

From thence, passing through some neat long walks and passages of chequer-work, we came to another building, that had a large garden in the middle, planted round with tall cypress trees: the garden is sunk 60 or 70 feet below the foundation of the building, over which runs a terrass walk, from one side to the other, about half a mile long, and 15 or 16 feet broad, all the way shaded at the top with vines and other greens, supported by strong and well made wood work. In this walk was a chariot that went with springs, and a small calash, in which, we were told, the emperor was sometimes drawn by women and eunuchs.

We passed through several other squares and long buildings, now and then seeing the Christians upon the top of high walls, beating down the mortar with heavy pieces of wood, something like those used by our paviours in driving down the stones; these they all raise together, and keep time in their strokes.

After we had been about three hours in viewing the palace, we were again conducted to the emperor, who was on horseback viewing a magazine of lances and other arms. At the approach of the ambassador, he asked him how he liked his palace? the ambassador said it was one of the noblest on the face of the earth; at which the emperor said, Thank God. Some English boys then falling prostrate, and giving him the usual salutation, God bless thy power; the emperor asked of what nation they were, and being told they were English, he bid them go home with the ambassador, and see him to bed: upon which the ambassador returned the emperor thanks, and took his leave.

At night one of the queens sent some provisions dressed in the palace, and fruit, desiring to know how
the

the ambassador did, and wishing him a good night. The victuals were high seasoned, and stewed with roots and spices.

The next day we were sent for again to see the palace, where arriving about nine o'clock, we were first shewn some large rooms full of men and boys making saddles, stocks for guns, scabbards for scymitars, and other things. From thence we passed through several large neat buildings, and at length entered the most inward and beautiful part of the palace, which has a garden in the middle, planted round with cypress and other trees. All the columns of this building, which is of a vast length, are of marble, and said to be antient Roman pillars, transported thither from Sallee : the arches and doors of the apartments are finely adorned.

Here one of the queens sent us a collation of dates, grapes, melons, almonds, raisins, figs, and sweetmeats. The fruit was very welcome, for walking had made us dry ; we therefore sat down under a piazza, and were attended by the maids of the palace, whose jetty skins received no small embellishment from the shining bracelets and silver trinkets they wore in great plenty on their arms and legs, with gold chains about their necks, monstrous large ear-rings, and other African ornaments : we were all the while observed by the emperor's women, though we did not know it till afterward.

This regale being ended, we parted from our black attendants, and were conducted to another neat regular building, with piazzas all round. The area was all chequer-work, and in the middle was a row of marble basons at certain distances, with little channels cut in stone, conveying the water from one to the other. Here is a magazine and treasury. We afterward visited the inside of an apartment where one of the queens formerly lived ; we saw also the baths and some beautiful cobahs belonging to that apartment. From thence we were led through several other build-

ings, consisting for the most part of oblong squares, with piazzas, under which the doors enter into the lodgings, which are generally ground rooms. The doors of each building are all of one size and form, finely inlaid, and some of them gilt. In one of these squares was a fountain with channels of marble, that formed a very neat and pretty labyrinth. We afterward visited some other stately cobahs, which are lofty and magnificent rooms, each covered with a dome painted of a sky colour, adorned with stars, and a golden sun in the middle, of curious workmanship.

This palace is about four miles in circumference, and is almost square. It stands on even ground, and has no hill near it. The buildings are of rich mortar, without either brick or stone, except for pillars and arches; and the mortar so well wrought, that the walls are like one entire piece of terrass. The whole building is exceeding maffy, the outer wall being 25 feet thick. Going to take a distant prospect of this structure, we passed through a large field, where, on each side of the path, were great numbers of rats of a prodigious size, which burrowed in the earth like rabbits; and ran about so thick, that the ground was almost covered by them: they let us come within eight or ten yards of them before they would go into their holes; and having passed them they again appeared above ground, so that both before and behind us there were vast multitudes of them. At the end of this field, which is of great extent, is a garden of pomegranates planted in a valley, over which the emperor has built a strong bridge, that reaches from the top of one hill to the other, for the more commodious passing over them.

On the 22d of July the ambassador had his second audience, when the emperor had ordered all the English captives to be drawn up in his palace. We went with the music playing, as before, and found the emperor sitting under a piazza; but mounting his horse, and after the first compliments, waving his hand to
the

the captives, he bade them go home with the ambassador into their own country: upon this they all fell prostrate, crying, "God bless thy power," and were going out of his presence; when the emperor causing them to stay, added, that he loved the ambassador and all the English, because he knew they loved him and his house, and that there should not be an Englishman a slave in his empire. Then waving his hand again to the captives, they went away; and the ambassador returned the emperor thanks for the honour he had done him. After some other compliments, that prince turning his horse, galloped away.

On the 25th the ambassador went to visit Muley Ally, one of the emperor's sons, who received him sitting on a silk carpet, wrought with gold in large flowers. He had two black boys fanning him, one of them dressed in a vest of black and white flowered velvet, the other in yellow speckled with black. The prince's garment was of rich cloth of gold. They brought us chairs, and we sat down for some time, the ambassador talking to the prince by one of our captives, who rested himself on his hands and knees at the threshold of the door, and when he spoke to the prince, prostrated himself almost close to the ground. We were then led up stairs, and entertained with wine and music till dinner, which consisted of above twenty large dishes, dressed in several ways.

Mequinez is situated in a delightful plain, at the distance of about twenty leagues from the city of Fez, and was an inconsiderable place before the emperor chose to build his palace there, which has rendered it the metropolis of a large empire.

In the midst of the city live the Jews, who have a place to themselves, the gates of which are locked tight. They have an alcaide to protect them being plundered by the common people; for is death for them to curse, or lift up a hand

against the meanest Moor; the very boys kick them about at their pleasure, against which they have no other remedy but running away.

Close to Mequinez, on the north-west side, and only divided from it by a road, stands a large negroe town, that takes up as much ground as the city; but the houses are neither so high, nor so well built. Its inhabitants are blacks or tawnies, out of whom the emperor recruits the soldiers for his court.

The emperor who treated us with such civility, was named Muley Abdallah; he was 87 years of age, about 50 of which he had spent on the throne. But though his behaviour to us was obliging, yet he might justly be termed a monster in the human form, and one of the most bloody tyrants that ever plagued mankind; for his life was one continued scene of exactions, murders, and the most horrid acts of cruelty, daily exercised on his slaves, and his miserable subjects. Yet this wretch was esteemed a saint: he was continually prostrating himself on the earth, to offer up his petitions to Mahomet; and perpetually exercising wanton acts of inhumanity. By his four wives, and the many thousand women he has had in his seraglio during his long reign, he is said to have had 700 sons able to mount a horse; but the number of his daughters is not known.

It is a thousand pities that so fine a country should be subject to a government, that in the most effectual manner discourages industry and improvement: for the climate is delightful, though too hot, and the soil extremely fertile; producing every thing that can contribute to use and pleasure, even beyond imagination; nature in a great measure supplying the deficiency of their industry. They imitate the Spaniards in their manner of tilling the ground, which produces great quantities of wheat, barley, pease, beans, hemp, and flax; and they reap three times between May and September. Would the government but countenance industry, or at least allow the people to enjoy in
peace

peace the fruit of their labour, the land would be capable of producing a hundred times as much as is now consumed in the country ; for it is said, that a hundredth part of the land is not cultivated.

The chief commodities exported from thence are tin, copper, hides, wool, cordovans, dates, honey, wax, raisins, olives, almonds, gum-arabic, gum-sandric, elephants teeth, ostrich feathers, indigo, and fine mats.

Fez is the center of the trade of this empire, and from thence the caravans go to Mecca and Medina, carry goods into the East ; and from thence large caravans set out every year to Guinea.

On the 27th of July, a little before sun-set, we left Mequinez, with the articles of peace signed by the emperor, and travelling the same road we came, arrived at Tetuan on the 12th of August. Some of our captives died there, and upon the road ; and one was drowned in the river Alcaffar. We embarked with 296 of these captives, who were all that were left alive, and had not turned Moors. From them we learned, that at our coming to Mequinez there were reckoned to be 1100 Christian slaves in the kingdom, about 300 of whom were English, without reckoning 19 who had embraced the Mahometan religion ; there were 400 Spaniards, 165 Portuguese, 152 French, 69 Dutch, 25 Genoese, and 3 Greeks : but some of all these different nations had been induced to change their religion, and thereby lost all hope of being redeemed.

T R A V E L S

Into the Inland Parts of

A F R I C A,

B Y

F R A N C I S M O O R E.

I LEFT England, says Mr. Moore, in July 1730, on being appointed a writer in the service of the Royal African company, and on the 9th of November came to an anchor in the mouth of the Gambia. As we sailed up that river near the shore, the country appeared very beautiful, being for the most part woody; and between the woods were pleasant green rice grounds, which after the rice is cut, are stocked with cattle. On the 11th we landed at James's Island, which is situated in the middle of the river, that is here at least seven miles broad. This island lies about ten leagues from the river's mouth, and is about three quarters of a mile in circumference. Upon it is a square stone fort regularly built, with four bastions; and upon each are seven guns well mounted, that command the river all round: beside, under the walls of the fort facing the sea, are two round batteries, on each of which are four large cannon well mounted, that carry ball of 24 pounds weight, and between these are nine small guns mounted for salutes.

Beside the fort, there are several factories up the river, settled for the convenience of trade; but they are all under the direction of the governor and chief merchants of the fort. For this purpose the com-
pany

pany have here three or four sloops of about 30 tons each, and about the same number of long-boats; some of which are constantly employed in fetching provisions and water from the main for the use of the garrison, and the rest are employed in carrying goods up to the factories, and bringing from them slaves, elephants teeth, and wax.

Soon after my arrival, I supped upon oysters that grew upon trees: this being somewhat remarkable, it may be thought worthy of an explanation. Down the river, where the water is salt, and near the sea, the river is bounded with trees called Mangroves; whose leaves being long and heavy, weigh the boughs into the water: to these leaves the young oysters fasten in great quantities, where they grow till they are very large, and then you cannot separate them from the tree, but are obliged to cut off the boughs with the oysters hanging on them, resembling ropes of onions.

On the 22d of February, one of the kings of Fonia came to the fort, and on his landing was saluted with five guns. He came to see the governor, or rather to ask for some powder and ball, in order to enable him to defend himself against some people with whom he was at war: he was a young man, very black, tall, and well set; was dressed in a pair of short yellow cotton-cloth breeches, and wore on his back a garment of the same cloth, made like a surplice: he had on his head a very large cap, to which was fastened part of a goat's tail, which is a customary ornament with the great men of this river; but he had no shoes nor stockings. He and his retinue came in a large canoe, holding about 16 people, all armed with guns and cutlasses. With him came two or three women, and the same number of Mundingo drums, which are about a yard long, and a foot or twenty inches diameter at the top, but less at the bottom; made out of a solid piece of wood, and covered at the widest end with the skin of a kid.

They beat upon them with the left hand, using only one drum-stick; and the women will dance very briskly to the sound. They staid at the fort all night, and then returned home, having nine guns fired at their going off.

It may be here proper to observe, that there are many different kingdoms on the banks of the Gambia, inhabited by several races of people, as Mundingoes, Jolloiffs, Pholeys, Floops, and Portuguese. The most numerous are called Mundingoes, as is likewise the country they inhabit: these are generally of a black colour, and well set. When this country was conquered by the Portuguese, about the year 1420, some of that nation settled in it, who have cohabited with these Mundingoes, till they are now very near as black as they: but as they still retain a sort of bastard Portuguese language, called Creole, and as they christen and marry by the help of a priest annually sent thither from St. Jago, one of the Cape de Verde islands, they still esteem themselves Portuguese Christians, as much as if they were actually natives of Portugal; and nothing angers them more than to call them Negroes, that being a term they use only for slaves.

On the north-side of the river Gambia, and from thence in-land, are a people called Jolloiffs, whose country extends even to the river Senegal. These people are much blacker, and handsomer than the Mundingoes; for they have not the broad noses and thick lips peculiar to the Mundingoes and Floops.

In every kingdom and country on each side of the river are people of a tawney colour, called Pholeys, who resemble the Arabs, whose language most of them speak; for it is taught in their schools; and the koran, which is also their law, is in that language. They are more generally learned in the Arabic, than the people of Europe are in Latin; for they can most of them speak it, though they have a vulgar tongue
called

called Pholey. They live in hords or clans, build towns, and are not subject to any of the kings of the country, though they live in their territories; for, if they are used ill in one nation, they break up their towns, and remove to another. They have chiefs of their own, who rule with such moderation, that every act of government seems rather an act of the people than of one man. This form of government is easily administered, because the people are of a good and quiet disposition, and so well instructed in what is just and right, that a man, who does ill, is the abomination of all.

In these countries the natives are not avaricious of lands; they desire no more than what they use, and as they do not plough with horses or cattle, they can use but very little.

The natives make no bread, but thicken liquids with the flour of the different grains. The maize they mostly use when green, parching it in the ear, when it eats like green peas. Their rice they boil in the same manner as is practised by the Turks; and make flour of the Guinea corn and manfaroke, as they also sometimes do of the two former species, by beating it in wooden mortars. The natives never bake cakes or bread for themselves, but those of their women who live among the Europeans learn to do both.

The Pholey are the greatest planters in the country, though they are strangers in it. They are very industrious and frugal, and raise much more corn and cotton than they consume, which they sell at reasonable rates; and are so remarkable for their hospitality, that the natives esteem it a blessing to have a Pholey town in their neighbourhood: beside, their behaviour has gained them such reputation, that it is esteemed infamous for any one to treat them in an inhospitable manner.

The most general language used in these countries is the Mundingó; and whoever can speak it, may
travel

travel from the river's mouth up to the country of the Jencoes, or the merchants; a people so called, from their annually buying a great number of slaves there, and bringing them down to the lower parts of the river, to sell them to the Europeans; though I believe their country cannot be less than six weeks journey from James's Fort.

The next language mostly used here is called the Creole Portuguese; though I believe it would be scarce understood at Lisbon: it is, however, sooner learnt by Englishmen, than any other language used on the banks of this river, and is always spoken by the linguists or interpreters; and these two I learnt whilst in the river.

The Arabic is not only spoken by the Pholeys, but by most of the Mahometans in the river, though they are Mundingoes; and it is observed, that those who can write that language are not only very strict at their devotions three or four times a day; but are remarkably sober and abstemious in their manner of living.

On the 4th of April I went to Gillyfree, which is a large town, a little below James's fort, inhabited by Portuguese, Mundingoes, and some Mahometans, who have here a pretty little mosque. The English company have a factory here, pleasantly situated, facing the fort, and also some gardens that supply the fort with greens and fruit.

A native here took me to his house, and shewed me a great number of arrows, daubed over with a black mixture, said to be so venomous, that if the arrow did but draw blood it would be mortal, unless the person who made the mixture had a mind to cure it; for the man observed, that there were no poisonous herbs, whose effects might not be prevented by the application of other herbs.

On the 11th, came down the river a vessel commanded by captain Pyke, a separate trader, from Joar, loaded with slaves, among whom was a person
of

of an elegant figure, named Job Ben Solomon, who was of the Pholey race, and son to the high priest of Bundo, in Foota, a place about ten days journey from Gillyfree. This person was travelling on the south side of the Gambia, with a servant, and about 20 or 30 head of cattle, which induced the king of a country a little within the land, to seize not only the cattle, but Job and his man, both of whom he sold for slaves to captain Pyke. The Pholeys, his humane countrymen, would have redeemed him; but they had the mortification to find that he was carried out of the river before they had notice of his being a slave; and captain Pyke sailed with him to Maryland. Job, who was a person of extraordinary abilities, and distinguished merit, was not so unhappy as he had reason to expect: but his adventures will be hereafter related, when I shall have occasion to mention his return to this country.

On the 29th, the governor and I set out for Vintain, where we arrived in three hours, though it lies about six leagues from James's fort. On our coming to the town, the Alcalde, and all the principal inhabitants came to welcome us; and soon after came the prince, in whose dominions the town is situated.

The inhabitants are not very curious in their furniture; for the most that any of them have is a small chest for cloaths, a matt raised upon posts from the ground, to lie on; a jar to hold water, a callabash to drink it with; two or three wooden mortars, in which they pound their corn and rice; a basket which they use as a sieve, and two or three large callabashes, out of which they eat with their hands instead of spoons. They are not very careful of laying up store against a time of scarcity; but chuse rather to sell what they can, as upon occasion they can fast two or three days without eating; but then they are always smoking tobacco, which is of their own growth.

Here are cameleons, and great numbers of crocodiles, which the natives kill and eat: they admire
both

both them and their eggs, which I have frequently seen them eat, when they had young ones in them as long as my finger. This is one of their nicest dishes.

Whilst I was here, I saw an ostrich, with a man riding upon its back, who was going down to the fort; it being a present to the governor, from one of our factors, who bought it at Faratenda.

Soon after my arrival at Joar, the king of Barfally came thither, attended by three of his brothers, above 100 horsemen, and as many foot; and though he had a house of his own in the town, he insisted on lying at the factory. Mr. Roberts, Mr. Harrison, who were factors, and I, were all the English there. The king immediately took possession of Mr. Roberts's bed; and then having drank brandy till he was drunk, ordered Mr. Roberts to be held, while he himself took out of his pocket the keys of the store-house, into which he and several of his people went, and took what they pleased: he searched chiefly for brandy; of which there happened to be but one anchor: he took that, and having drank till he was dead drunk, was put to bed. This anchor lasted him three days; and it was no sooner empty, than he went all over the house to seek for more. At last he entered a room, in which Mr. Harrison lay sick, and seeing there a case that contained six gallons and a half, that belonged to him and me, he ordered Mr. Harrison to get out of bed and open it: he, however, told him with great gravity, that there was nothing in it but some of the company's papers; and that it must not be opened; but the king was too well acquainted with liquor cases to be so easily deceived; and therefore ordered some of his men to hold Mr. Harrison in bed, while he himself took the key out of his breeches pocket. He then opened the chest, took out all the liquor, and was not sober while it lasted: but he often sent for Mr. Harrison and me to drink with him. At length it being all drank, he
talked

talked of going home; on which his people, and even his chief ministers, who were his general, and the keeper of his stores, amused themselves with taking whatever they liked, and had the assurance to open even chests and boxes. This we could not help, for what resistance could three men make against 200? What they took amounted to 20 l. sterling.

Sometimes the king would ride abroad, and take most of his attendants with him: but when he was gone we were plagued with the company of two of his brothers, who were, if possible, worse than his majesty. Once during his absence, Boomey Haman Benda, one of these princes, laid hold of a mug of water, and pretending to drink, took a mouthful, and then setting the mug on the table, spurted the water in my face. Upon which, considering that if I suffered such insolence to pass unresented, it would render me liable to be continually insulted, I took the remainder of the water, and threw it into his breeches. Upon this he pulled out his knife, and endeavoured to stab me, but was prevented by his favourite attendant, who held his arm, and soon after represented to him the unhandsome manner in which he had treated me, and the provocation I had received to wet him. This made him so ashamed, that coming up to me, he laid himself down on the floor without his garment, took my foot, and placed it on his neck, and there lay till I desired him to rise: after which, no man appeared more my friend, nor shewed greater willingness to oblige me.

This king, as well as all his attendants, are of the Mahometan religion, notwithstanding their being such drunkards; and this monster, when he is sober, even prays. His people, as well as himself, always wear white cloaths and white caps; and as they are exceeding black, this dress makes them look very well.

This tyrant is tall, and so passionate, that when any of his men affront him, he makes no scruple of shoot-
ing

ing them; and sometimes when he goes aboard a company's sloop at Cohone, where he usually resides, he inhumanly shews his dexterity by shooting at the canoes that pass by, frequently killing one or two men in a day. He has many wives, but never brings above two or three abroad at a time with him. Among his brothers, there are some to whom he seldom speaks, or permits to come into his company; and when they obtain his favour, they pull off their caps and garments, and throw dust upon their heads, as all except white men do, who come into the king's presence.

The dominions of this prince are very extensive, and are divided into several provinces, over which he appoints governors, called boomeys, who annually come to pay him homage.

At length the king and his guards, to our great joy, left the factory, in order to return to Cohone; but they first stripped Mr. Roberts's chamber, and took away his cloaths and books, which last they offered to sell to a Mahometan priest; but he being a friend to Mr. Roberts, told them, he believed they were books in which he kept the account of his goods, and that to take them away would inevitably ruin him: upon which they gave him leave to return them.

However, five months after, the king of Barsally paid us another visit, and staying about a week, during which he behaved much in the same manner as before, he and his attendants again left us; but some of them first broke open my bureau, and took out things to a considerable value; and the same fate attended Mr. Roberts: beside which they took a great quantity of the company's goods.

In the interval which passed between these two visits, I had been made factor, and had received orders to take charge of the factory of Joar: but I was unwilling to accept of this office, as that factory was liable to so many insults from a drunken monarch, void of every principle of justice, and destitute of the

eling of humanity. I therefore took an inventory of the goods the company had there, in January 1732, and taking a letter to the governor from Mr. Roberts, my colleague, returned to James's fort.

In March I returned to my factory : but Mr. Hugh Hamilton being sent up the river to settle a factory at Fataatenda, I was permitted to accompany him ; and accordingly on the 9th of April we left Joar, and proceeded in a sloop up the Gambia. The next day we arrived at Yanimarew, which is the pleasantest port in the whole river, the country being delightfully shaded with palm and palmetto trees. The company have here a small house, with a black factor, to purchase corn for the use of the fort.

On my arrival at Nackway, the natives welcomed me with the music of the balafeu, which, at about 20 yards distance, sounds something like a small organ. It is composed of about 20 pipes of very hard wood finely polished ; which diminish by little and little, both in length and breadth, and are tied together by thongs of very fine leather. These thongs are twisted about small round wands, put between the pipes to keep them at a distance ; and underneath the pipes are fastened 12 or 14 callabashes of different sizes. This instrument they play upon with two sticks, covered with a thin skin taken from the trunk of the palmetto tree, or with fine leather, to make the sound less harsh. Both men and women dance to this music, which they much admire, and are highly delighted to have a white man dance with them.

Having finished my business here, I returned to Jammacunda ; and having continued there about three months, proceeded still farther up the river to Fataatenda. The Gambia is there as wide as the Thames at London-Bridge, and seemed very deep ; it is what is most extraordinary, the tide in the dry season rises three or four feet, though that place is 20 miles from the river's mouth.

On

On the 20th of November in the evening was a total eclipse of the moon; and the Mundingoes told me, the darkness was occasioned by a cat's putting her paw between the moon and the earth. The Mahometans in this country were singing and dancing the whole time, because they expect their prophet to come in an eclipse.

I stayed at Yamyamacunda, till the 5th of May, 1734; and was employed in the company's service in different parts of the river till the 13th of July following, when I was desired to come down to James's Fort: I was there on the 8th of August, when the Dolphin snow arrived, with four writers, and Job Ben Solomon, on board. We have already mentioned his being robbed and carried to Joar, where he was sold to captain Pyke, by whom he was carried to Maryland. Job was there sold to a planter, with whom he had lived about a twelvemonth, in all which time he had the happiness not to be struck by his master, and had then the good fortune to have a letter of his own writing in the Arabic tongue conveyed to England. This letter coming to the hand of Mr. Oglethorp, he sent it to Oxford to be translated; which being done, it gave him such satisfaction, and inspired him with so good an opinion of the author, that he immediately sent orders to have him bought of his master. This happened a little before that gentleman's setting out for Georgia; and before his return from thence, Job arrived in England; where being brought to the acquaintance of Sir Hans Sloane, he was found to be a perfect master of the Arabic tongue, by his translating several manuscripts and inscriptions on medals. That learned antiquary recommended him to the duke of Montague, who being pleased with his genius and capacity, the agreeableness of his behaviour, and the sweetness of his temper, introduced him to court; where he was graciously received by the royal family and most of the nobility,
who

who honoured him with many marks of favour. The African company and the chief merchants of the city strove who should ofteneft invite him to their tables. His good fenfe engaged their efteem; he freely difcoursed on every fubject, and attended the churches of the moft celebrated divines. When he had been in England about 14 months, his ardent defire to fee his native country made him prefs for his departure. He had wrote from England to the high prieft his father, and earneftly longed to fee him. Upon his fetting out from England, he received many noble prefents from queen Caroline, prince William, the duke of Montague, and the earl of Pembroke, feveral ladies of quality, Mr. Holden, and the royal African company; and the latter ordered all their agents to fhew him the greateft refpect.

On his arrival at James's Fort, Job defired that I would fend a messenger to his country to let his friends know where he was. I fpoke to one of the blacks whom he ufually employed, to procure me a messenger, and he brought me a Pholey, who not only knew the high prieft his father, but Job himfelf, and expreffed great joy at feeing him fafely returned from favery; he being the only man, except one, ever known to come back to his country, after being once carried a flave out of it by white men. Job gave him the message himfelf, and defired that his father would not come down to him, obferving that it was too far for him to travel; and that it was fit the young fhould go to the old, and not for the old to come to the young. He alfo fent fome prefents to his wives; and defired the man to bring his little one, who was his beft beloved, down with him.

Job having a mind to go up to Joar, to talk with fome of his countrymen, went along with me. We arrived at the creek of Damafenfa; and having fome old acquaintances at the town of that name, Job and I went in the yawl: in the way going up a narrow place for about half a mile, we faw feveral monkeys

of a beautiful blue and red, which the natives told me never set their feet on the ground, but live entirely among the trees, leaping from one to another, at such great distances, as would appear improbable to any but an eye-witness.

In the evening as my friend Job and I were sitting under a great tree at Damascusa, there came six or seven of the very people, who, three years before, had robbed and made a slave of him, at about 30 miles distance from that place: Job, though naturally possessed of a very even temper, could not contain himself on seeing them: he was filled with rage and indignation, and was for attacking them with his broad sword and pistols, which he always took care to have about him. I had much ado to dissuade him from rushing upon them: but at length representing the ill consequences that would infallibly attend so rash an action, and the impossibility that either of us should escape alive, I made him lay aside the attempt, and persuading him to sit down, and pretending not to know them, to ask them questions about himself; which he accordingly did; and they told him the truth. At last he enquired how the king their master did? they replied, that he was dead; and by farther inquiry we found that amongst the goods for which he sold Job to captain Pyke there was a pistol, which the king used commonly to wear slung by a string about his neck; and as they never carry arms without their being loaded, the pistol one day accidentally went off, and the balls lodging in his throat, he presently died. Job was so transported at the close of this story, that he immediately fell on his knees, and returned thanks to Mahomet for making him die by the very goods for which he sold him into slavery. Then returning to me, he cried, "You see now, Mr. Moore, that God Almighty was displeased at this man's making me a slave, and therefore made him die by the very pistol for which he sold me: yet I ought to forgive him, because had not I been sold,
I should

I should neither have known any thing of the English tongue, nor have had any of the fine, useful, and valuable things, I have brought with me; nor have known that there is such a place in the world as England; nor such noble, good, and generous people as queen Caroline, prince William, the duke of Montague, the earl of Pembroke, Mr. Holden, Mr. Oglethorpe, and the royal African company."

After this Job went frequently with me to Cower, and several other places about the country. He always spoke very handsomely of the English; and what he said removed much of that horror the Pholeys felt for the state of slavery amongst them. For they before generally imagined, that all who were sold for slaves, were at least murdered, if not eaten, since none ever returned. His descriptions also gave them an high opinion of the power of England, and a veneration for the English, who traded amongst them. He sold some of the presents he brought with him for trading goods, with which he bought a woman slave, and two horses, which he designed to take with him to Bundo. He gave his countrymen a good deal of writing paper, a very valuable commodity amongst them, for the company had made him a present of several reams. He used frequently to pray; and he behaved with great affability and mildness to all, which rendered him extremely popular.

The messenger not returning so soon as was expected, Job desired to go down to James's Fort, to take care of his goods; and I promised not only to send him word when the messenger came back, but to send other messengers, for fear the first should have miscarried.

At length the messenger returned with several letters, and advice that Job's father was dead; but had lived to receive the letters his son had sent him from England, which gave him the welcome news of his being redeemed from slavery, and an account of the figure he made in England: that one of Job's wives

was married to another man; but that as soon as the new husband had heard of his return, he thought it adviseable to abscond; and that since Job's absence from his native country, there had been such a dreadful war, that the Pholeys there had not one cow left, though before Job's departure his countrymen were famed for their numerous herds. With this messenger came many of Job's old friends, whom he was exceeding glad to see; but notwithstanding the joy their presence gave him, he shed abundance of tears for the loss of his father, and the misfortunes of his country. He forgave his wife, and the man who had taken her; "For Mr. Moore, said he, she could nothelp thinking I was dead; for I was gone to a land from whence no Pholey ever yet returned; therefore neither she nor the man is to be blamed." During three or four days he conversed with his friends without any interruption except to sleep or eat.

As I have brought this account almost to the time of my leaving this country, it will be necessary to give a more particular description of it, with respect to the climate, the general customs of the natives, and the trade carried on there.

As the mouth of the Gambia lies in the latitude of $13^{\circ} 20'$ north, and in $15^{\circ} 20'$ west longitude, there is no wonder that the climate is excessive hot; but the greatest heats are generally about the latter end of May, a fortnight or three weeks before the rainy season begins. The sun is perpendicular twice in the year, and the days are never longer from sun-rising to sun-set than 13 hours, nor ever shorter than 11. What at first seemed to me strange, was that as soon as it grew light, the sun arose, and it no sooner set than it grew dark.

The rainy season commonly begins with the month of June, and continues till the latter end of September, or the beginning of October. The wind comes first, and blows excessive hard, for the space of half an hour or more, before any rain falls, so that a vessel

may be suddenly surpris'd and overfet by it : a person may however perceive the signs of its coming ; for the clouds grow very black, and the lightnings darting from them, have an awful appearance. Both the thunder and the lightening are exceeding dreadful ; the flashes succeeding each other so swiftly, as to render it continually light, while the thunder at the same time shakes the very ground. During the rain the air is generally cool : but the shower is no sooner over, than the sun breaks out excessive hot, which induces some people to cast off their cloaths, and lie down to sleep ; but before they are awake, another tornado perhaps comes, when the cold strikes into their very bones, and gives them fits of illness, which to the Europeans are very fatal. During the rainy season the sea breezes seldom blow ; but instead of them, easterly winds, which in the months of November, December, January, and February, generally blow very fresh, and sometimes the evenings and mornings are exceeding cold, and the middle of the day very hot.

Four months in the year are unhealthful, and very tedious to those who come from a colder climate ; but a perpetual spring, in which you commonly see ripe fruit and blossoms on the same tree, makes some amends for that inconvenience. Beside, the heat of the air is frequently moderated by pleasant and refreshing breezes.

The Gambia is of such a length as to be navigable for sloops above 600 miles, the tides reaching so far from its mouth. The land on each side of this great and fine river is for the most part flat and woody about a quarter of a mile beyond its banks : and within that space are pleasant open grounds, on which the natives plant rice ; and in the dry season it serves the cattle for pasture. Thus within land it is generally very woody ; but near the towns there is always a large spot of ground cleared for corn. Near the sea no hills are to be seen ; but high up the river are lofty

mountains. These are chiefly composed of iron stone, and though they are sometimes little else but a continued hard rock, they are full of trees, and serve greatly to beautify the face of the country.

In every kingdom there are several persons called lords of the soil, who have the property of all the palm and palmetto trees, so that none are allowed to draw any wine from them, without their knowledge and consent. Those who obtain leave to draw wine, give two days produce in a week, to the lord of the soil; and white men are obliged to make a small present to them, before they cut palmetto leaves, or galls, to cover their houses.

The palm is a fine straight tree that grows to a prodigious height, and out of it the natives extract a sort of white liquor like whey, called palm wine; by making an incision on the top of the trunk, to which they apply gourd bottles, and into these the liquor runs by means of a pipe made of leaves. This wine is very pleasant as soon as it is drawn, it being extraordinary sweet; but is apt to purge very much: however, in a day or two it ferments, and grows rough and strong like Rhenish wine; when not being at all prejudicial to the health, it is plentifully drank by the negroes. It is very surprising to see how nimbly the natives will go up these trees, which are sometimes 60, 70, or 100 feet high, and the bark smooth. They have nothing to help them to climb, but a piece of the bark of a tree made round like a hoop, with which they enclose themselves and the tree; then fixing it under their arms, they set their feet against the tree, and their backs against the hoop, and go up very fast: but sometimes they miss their footing; or the bark on which they rest breaks or comes untied, when falling down, they lose their lives.

The people here, as in all other hot countries, marry their daughters very young; even some are contracted as soon as they are born, and the parents can never after break the match; but it is in the power

power of the man never to come and claim his wife; and yet without his consent she cannot marry another. Before a man takes his wife, he is obliged to pay her parents two cows, two iron bars, and 200 cola, a fruit that grows a great way within land: it is an exceeding good bitter, and much resembles a horse-chestnut with the skin off.

When a man takes home his wife, he makes a feast at his own house, to which all who please come without the form of an invitation. The bride is brought thither upon mens shoulders, with a veil over her face, which she keeps on till she has been in bed with her husband, during which the people dance and sing, beat drums, and fire muskets.

After the wife is brought to bed, she is not to lie with her husband for three years, if the child lives so long; for during that term the child sucks, and they are firmly persuaded that lying with their husbands would spoil their milk, and render the child liable to many diseases. The women alone are subject to all the mortifications attending so long an abstinence; for every man is allowed to take as many wives as he pleases: but if the wife is found false to her husband, she is liable to be sold for a slave. Upon any dislike, a man may turn off his wife, and make her take all her children with her; but if he has a mind to take any of them himself, he generally chuses such as are big enough to assist him in providing for his family. He has even the liberty of coming several years after they have parted, and taking from her any of the children he had by her. But if a man is disposed to part with a wife who is pregnant, he cannot oblige her to go till she is delivered.

The women are kept in the greatest subjection; and the men, to render their power as compleat as possible, influence their wives to give them an unlimited obedience, by all the force of fear and terror. For this purpose the Mundingoes have a kind of image eight or nine feet high, made of the bark of trees,

trees, dressed in a long coat, and crowned with a whisp of straw. This is called a Mumbo Jumbo; and whenever the men have any dispute with the women, this is sent for to determine the contest, which is almost always done in favour of the men. One who is in the secret, conceals himself under the coat, and bringing in the image, is the oracle on these occasions. No one is allowed to come armed into his presence. When the women hear him coming, they run away and hide themselves; but if you are acquainted with the person concealed in the Mumbo Jumbo, he will send for them all to come, make them sit down, and afterward either sing or dance, as he pleases; and if any refuse to come, he will send for, and whip them. Whenever any one enters into this society, they swear in the most solemn manner never to divulge the secret to any woman, or to any person that is not entered into it: and to preserve the secret inviolable, no boys are admitted under 16 years of age. The people also swear by the Mumbo Jumbo; and the oath is esteemed irrevocable. There are very few towns of any note that have not one of these objects of terror, to frighten the poor women into obedience.

About the year 1727, the king of Jagra having a very inquisitive woman to his wife, was so weak as to disclose to her this secret; and she being a gossip, revealed it to some other women of her acquaintance. This at last coming to the ears of some who were no friends to the king, they, dreading lest if the affair took vent, it should put a period to the subjection of their wives, took the coat, put a man into it, and going to the king's town, sent for him out, and taxed him with it: when he not denying it, they sent for his wife, and killed them both on the spot. Thus the poor king died for his complaisance to his wife, and she for her curiosity.

The women pay such respect to their husbands, that when a man has been a day or two from home his
wives

wives salute him on their knees ; and in the same posture they always give him water to drink.

When a child is new born they dip him over head and ears in cold water three or four times in a day ; and as soon as he is dry, rub him over with palm oil, particularly the back-bone, the small of the back, the elbows, neck, knees, and hips. When they are born they are of an olive colour, and sometimes do not turn black till they are a month or two old.

I do not find that they are here born with flat noses ; but the mothers, when they wash the children, press down the upper part of the nose : for large breasts, thick lips, and broad nostrils, are esteemed extremely beautiful. One breast is generally larger than the other.

About a month afterward they name the child, which is done by shaving its head, and rubbing it over with oil ; and a short time before the rainy season begins, they circumcise a great number of boys, of about 12 or 14 years of age. after which the boys put on a peculiar habit ; the drefs of each kingdom being different. From the time of their circumcision to that of the rains, they are allowed to commit what outrages they please, without being called to an account for them ; and when the first rain falls, the term of this licentiousness being expired, they put on their proper habit.

The people are naturally very jocose and merry, and will dance to a drum or ballafcu, sometimes 24 hours together, now and then dancing very regularly, and at other times using very odd gestures, striving always to outdo each other in nimbleness and activity.

The behaviour of the natives to strangers is really not so disagreeable as people are apt to imagine ; for when I went through any of their towns, they almost all came to shake hands with me, except some of the women, who having never before seen a white man,

ran

ran away from me as fast as they could, and would not by any means be persuaded to come near me. Some of the men invited me to their houses, and brought their wives and daughters to see me; who then sat down by me, and always found something to wonder at and admire, as my boots, spurs, cloaths, or wig.

Some of the Mundingoes have many slaves in their houses; and in these they pride themselves. They live so well and easily, that it is sometimes difficult to know the slaves from their masters and mistresses; they being frequently better clothed, especially the females, who have sometimes coral, amber, and silver, about their wrists, to the value of 20 or 30 l. sterling.

In almost every town they have a kind of drum of a very large size, called a tangtong, which they only beat at the approach of an enemy, or on some very extraordinary occasion, to call the inhabitants of the neighbouring towns to their assistance; and this in the night-time may be heard six or seven miles.

There was a custom in this country which is not thoroughly repealed, that whatever commodity a man sells in the morning, he may, if he repents his bargain, go and have it returned to him again, on his paying back the money any time before the setting of the sun the same day. This custom is still in force very high up the river; but below it is pretty well worn out.

Whenever any factories are settled, it is customary to put them, and the persons belonging to them, under the charge of the people of the nearest large town, who are obliged to take care of it, and to let none impose upon the white men, or use them ill; and if any body is abused, he must apply to the alcalde, the head man of the town, who will see that justice is done him. This man is, up the river, called the white man's king; and has beside very great power. Almost every town has two common fields,
one

one for their corn and the other for their rice, and he appoints the labour of the people: he sees that the men work in the corn fields, and the women and girls in the rice grounds, and afterward divides the crop among them. He likewise decides all quarrels, and has the first voice in all conferences relating to any thing belonging to the town.

The trade of the natives consists in gold, slaves, elephants teeth, and bees-wax. The gold is finer than sterling, and is brought in small bars, big in the middle, and turned round into rings, from 10 to 40 s. each. The merchants who bring this, and other inland commodities, are blacks of the Munding race, called Joncoes, who say, that the gold is not washed out of the sand, but dug out of mines in the mountains, the nearest of which is 20 days journey up the river. In the country where the mines are, they say there are houses built with stone, and covered with terrass; and that the short cutlasses and knives of good steel, which they bring with them, are made there.

The same merchants bring down elephants teeth, and in some years slaves to the amount of 2000, most of whom they say are prisoners of war; and bought of the different princes by whom they are taken. The way of bringing them is, by tying them by the neck with leather thongs, at about a yard distance from each other, 30 or 40 in a string, having generally a bundle of corn, or an elephant's tooth upon each of their heads. In their way from the mountains they travel through extensive woods, where they cannot for some days get water; they therefore carry in skin bags enough to support them for that time. I cannot be certain of the number of merchants who carry on this trade; but there may perhaps be about 100 who go up into the inland country with the goods, which they buy from the white men, and with them purchase, in various countries, gold, slaves, and elephants teeth.

teeth. They use asses, as well as slaves, in carrying their goods, but no camels nor horses.

Beside the slaves brought down by the negro merchants, there are many bought along the river, who are either taken in war like the former, or condemned for crimes, or stolen by the people: but the company's servants never buy any which they suspect to be of the last sort, till they have sent for the alcalde, and consulted with him. Since this slave trade has been used, all punishments are changed into slavery; and the natives reaping advantage from such condemnations, they strain hard for crimes, in order to obtain the benefit of selling the criminal: hence not only murder, adultery, and theft, are here punished by selling the malefactor; but every trifling crime is also punished in the same manner. Thus at Cantore, a man seeing a tyger eating a deer, which he himself had killed and hung up near his house, fired at the tyger, but unhappily shot a man: when the king had not only the cruelty to condemn him for this accident; but had the injustice and inhumanity to order also his mother, his three brothers, and his three sisters, to be sold. They were brought down to me at Yamyamacunda, when it made my heart ache to see them; but on my refusing to make this cruel purchase, they were sent farther down the river, and sold to some separate traders at Jcar, and the vile avaricious king had the benefit of the goods for which they were sold.

Indeed the cruelty and villainy of some of these princes can scarcely be conceived. Thus, whenever the king of Barfally, some of whose villanies I have already mentioned, wants goods or brandy, he sends to the governor of James's Fort, to desire him to send a sloop there with a proper cargo; which is readily complied with. Mean while, the king goes and ransacks some of his enemies towns, and seizing the innocent people, sells them to the factors in the sloop,
for

for such commodities as he wants, as brandy, rum, guns, gunpowder, ball, pistols, and cutlasses, for his attendants and soldiers, with coral and silver for his wives and concubines: but in case he is not at war with any neighbouring king, he then falls upon one of his own towns, which are very numerous, and uses them in the same manner, selling those for slaves, whom he is bound by every obligation to protect.

Several of the natives of these countries have many slaves born in their families. Thus there is a whole village near Brucoe of 200 people, who are the wives, slaves, and children of one man. And though in some parts of Africa they sell the slaves born in the family; yet this is here thought extremely wicked; and I never heard but of one person who ever sold a family slave, except for such crimes as would have authorised its being done, had he been free. Indeed, if there are many slaves in the family, and one of them commits a crime, the master cannot sell him without the joint consent of the rest: for if he does, they will all run away to the next kingdom, where they will find protection.

Ivory, or elephants teeth, is the next principal article of commerce. These are obtained either by hunting and killing the beasts, or are picked up in the woods. This is a trade used by all the nations hereabouts; for whoever kills an elephant, has the liberty of selling him and his teeth. But those traded for in this river are generally brought from a good way within land. The largest tooth I ever saw weighed 130 pounds.

The fourth branch of trade consists in bees-wax. The Mundingoes make beehives of straw shaped like ours, and fixing to each a bottom board, in which is a hole, for the bees to go in and out, hang them on the boughs of trees. They smother the bees in order to take the combs, and pressing out the honey, of which they make a kind of metheglin, boil up the
wax

wax with water, strain it, and press it through hair cloths into holes made in the ground.

At length, on the 8th of April 1735, having delivered up the company's effects to Mr. James Conner, I embarked on board the company's sloop. Among other persons, Job came down with me to the sloop, and parted with me with tears in his eyes; at the same time giving me letters to the duke of Montague, the royal African company, Mr. Oglethorpe, and several other gentlemen in England, telling me to give his love and duty to them, and to acquaint them, that as he designed to learn to write the English tongue, he would, when he was master of it, send them longer epistles. He desired me, that as I had lived with him almost ever since he came there, I would let his grace and the other gentlemen know what he had done; and that he was going to the gum forest, and would endeavour to produce so good an understanding between the company and the Pholeys, that he did not doubt but that the English would procure the gum trade: adding, that he would spend his days in endeavouring to do good to the English, by whom he had been redeemed from slavery, and from whom he had received innumerable favours.

Soon after he returned on shore, while I sailed to England; and at length, on the 13th of July, landed at Deal.

T H E
T R A V E L S
O F
Sir JOHN CHARDIN
T H R O U G H
MINGRELIA and GEORGIA into
PERSIA.

IT may not be amiss to observe, by way of preface, that the author of these travels was a gentleman of a good family in France, and of a liberal education. He applied himself to commerce very early, and prosecuted with great success the most considerable branch of foreign trade, that of dealing as a merchant in jewels, which he understood perfectly, and by which he acquired, with an untapped character, a very large and affluent fortune. He made several excursions into the East, by different roads; and resided several years in Persia; had very great and uncommon opportunities of entering deeply into the subjects of which he has treated, and digested his accounts with great accuracy and perspicuity: so that they have been esteemed not only here, but in France, and throughout Europe in general, as the most perfect in their kind that have hitherto appeared.

This gentleman, when the persecution against the Protestants broke out in France, came over hither, and brought with him great riches. He was received with much respect at court; and king Charles II. as a mark of his favour, bestowed upon him in 1683, the honour of knighthood. He published the first edition

336 CHARDIN's TRAVELS through

edition of his travels in our language, in a large folio volume; but they have been since several times printed with many corrections, great improvements, and considerable augmentations in French. He continued to reside here, and purchased a considerable estate; so that in the reign of queen Anne, we find him frequently mentioned by such as took occasion to shew how much the wealth of England was improved, and its trade increased, by encouraging foreigners of the Protestant religion, to come and settle amongst us. Sir John died at a good old age, in 1712. He left behind him two sons, and several daughters.

I left Paris, says Sir John, on the 17th of August 1671, to return to Persia, where the late king had by letters patent made me his merchant, and ordered me to procure many jewels of value, his majesty having drawn with his own hand, the models by which he would have them set. Mr. Raifin, a gentleman of great integrity, who had been my companion in my former travels, engaged again in this trade. We spent 14 months in the richest countries of Europe, in search of the largest stones, and the finest wrought corals. We caused to be made the richest goldsmith's work, watches, and curious clocks; and beside, took with us 12,000 ducats in gold.

We travelled by the way of Milan, Venice, and Florence; and arriving at Leghorn, embarked in a ship under a Dutch convoy, and sailed to Smyrna; which we reached on the 2d of March 1672, and 12 days after arrived at Constantinople. In this city we remained four months: but in the mean while there happening a quarrel between the grand vizier and the French ambassador, a report was spread, that the former intended to arrest, not only the ambassador, but all of the French nation in that city; when being afraid that our goods, which were very rich, would be seized, we endeavoured by all possible means to leave Constantinople, and to proceed on our journey
to



SLA.

the best
cities.

Madagascar I.

II

III

IV

V

THE NEW
PUBLIC
TRADING

Persia. The caravans in those hot months did travel; but the porte being about to send a new commander with soldiers, and the annual supply of key to the fort of Azoph, on the lake Mœotis, obtained a passage in a Turkish faick belonging to the fleet; and on the 27th of July embarked at a point in the Thracian Bosphorus.

On the 3d of August in the morning, we arrived at Caffa, a port in the Tauricus Cherlonesus, a peninsula so called, from its being first inhabited by the Scythians of mount Taurus. It is 35 leagues from the lake to south, and 55 from east to west. But the isthmus that joins it to the continent is not above a league in breadth. It is inhabited by the Crimean Tartars, who dwell in cities and towns, while their neighbours the Nogays and Calmucs, dwell in tents, and the rest do on the continent.

From Caffa to the streights that open into the lake Mœotis is 120 miles. The country on both sides is subject to the Turks, and thinly inhabited by the Crimean Tartars, almost all the coast being desert. From the straits to Mingrelia is reckoned 600 miles along the coast, which consists of pleasant woods, thinly inhabited by the Circassian Tartars, who are neither tributary nor tributary to the porte. The vessels that come from Constantinople to Mingrelia trade with this people, but do it with their arms in their hands, and by force; for they are remarkable for their infidelity and perfidiousness, and seldom fail to steal wherever they find an opportunity. The trade with them is carried on by exchange; the Circassians bringing down goods of all ages and sexes, honey, wax, leather, furs, and the skins of some beasts, for such commodities as they want.

Circassia is a pleasant and fertile country that produces great plenty of all sorts of fruit without labour, apples, pears, cherries, and walnuts; but the chief wealth of the inhabitants consists in cattle, as sheep, whose wool is as fine as that of Spain, deer, goats,

goats, and well-shaped horses, so swift and strong, that they will tire wild beasts, and overtake them in the chase. They sow no grain but millet for their bread, and barley for their horses, and their women till and manure the ground. Their drink is water and boza, which is a liquor made of millet, as intoxicating as wine. They live in wooden huts, and go almost naked. Their beds are made of sheep-skins sewed together, and stuffed with millet leaves beaten in the thrashing as small as oat chaff. They were formerly Christians: but are now of no religion, except observing some superstitious ceremonies borrowed from the Christians and Mahometans; and they are all sworn enemies to those who live in the provinces round about them.

The Abcas border upon the Circassians, and possess about 100 miles on the coast between Mingrelia and Circassia. They are not so savage as the Circassians; but are as much inclined to robbery. They, like their neighbours, are in want of all the conveniences of life, and have nothing to exchange for them but human creatures, furs, the skins of deer and tygers, box-wood, wax, and honey.

The inhabitants of Caucasus who border upon Colchis are the Alanes, Suanes, Gigues, Caracioles or Cara-cherks, that is, Black Circassians, so called by the Turks, not from their complexion, for they are esteemed the fairest people upon the earth; but from their country, which is always darkened with clouds and fogs. They were anciently Christians, but now live by robbery and rapine, and profess no religion, having little beside speech that can intitle them to humanity.

Mount Caucasus produces a great number of wild beasts, as lions, tygers, leopards, jackals, and wolves; which last make great havock amongst their cattle and horses, and frequently disturb the inhabitants in their houses with their dreadful howlings. They have great numbers of very good horses, almost every

every man keeping several of them; for they cost little or nothing, as they neither shoe them nor feed them with corn. They have no cities nor towns, except two by the sea side; but their houses are so scattered up the country, that you can hardly travel a mile, without seeing three or four of them. There are nine or ten castles in the country, the chief of which where the prince keeps his court, is called Rues. This castle has a stone wall; but it is so small, and so ill built, that it might be battered down by the least piece of artillery: it has, however, some cannon, which the other castles have not. They are made in the following manner: in the midst of a thick wood the people build a stone tower 30 or 40 feet high, capable of containing 50 or 60 persons. This tower is the place of strength, where they shut up all the riches of the lord, and of those who put themselves under his protection. Near this tower are five or six others of wood, which serve for magazines of provisions, and as places of retreat for the wives and children, in case of an attack. There are also several huts made of wood, others of branches of trees, and others of canes and reeds. The area in which they are enclosed is surrounded by a close hedge, and by a wood, which is every where so thick, that it is impossible to find these retreats but by the way cut to them, which is stopped up by trees, whenever they apprehend the approach of an enemy.

The men are well shaped, and the women so handsome, that they seem born to inspire love; yet they all paint their faces, and particularly their eyebrows. They dress themselves in as ornamental a manner as they can, wearing a Persian habit, and curling the hair. They are witty, civil, and full of compliments: but, on the other hand, are proud, deceitful, cruel, and libidinous. The men have also many mischievous qualities; but that which they most practise is theft; and this they make their employment and glory. They justify the lawfulness of hav-

ing many wives, by saying that they bring them many children, which they can sell for ready money, or exchange for necessary conveniencies; yet when they have not the means of supporting them, they hold it a piece of charity to murder new-born infants, and such persons as are sick and past recovery, because by this means they free them from misery.

Mingrelia is but thinly peopled, which is occasioned by their wars, and the vast numbers sold by the nobility to the Persians and Turks. All their trade is carried on by the way of barter; for their money has no settled value. The current specie are piastres, Dutch crowns, and abassis, which are made in Georgia, and bear the Persian stamp.

Their marriages are a contract by way of bargain and sale; for the parents agree upon the price with the person who desires her; and here the price of a woman who has been divorced is the lowest; for a widow more is demanded; but for a maid most of all. When the bargain is once made, the young man may keep company with the woman till the money is paid; and it is no scandal if she is with child by him. If any one has married a barren woman, or one of an ill disposition, they hold it not only lawful, but requisite to divorce her.

The neighbouring nations live and act in almost all respects after the same manner; only those who live near Persia and Turkey are more civilized.

The people of Gurriel, Mingrelia, and Abca, were subject to the king of Imeretta, after they had all four freed themselves from the power of the emperors, first of Constantinople, and then of Trebitond; but in the last century setting up for themselves, they became involved in continual wars; till calling in the assistance of the Turks, they were all made tributary to them. The king of Imeretta pays a tribute of 80 boys and girls from 10 to 20 years of age. The prince of Gurriel pays 46 children of both sexes, and the prince of Mingrelia 60,000 ells of linen cloth made
in

that country. The Abcas, however, seldom paid
 thing at first, and now pay nothing.

As soon as our vessel had entered the road of
 our, I landed with the Greek merchant who con-
 tacted me, with the hopes of finding houses, some
 visions and assistance; but I was much deceived.
 : inhabitants had fenced round a place, 100 paces
 n the shore, 250 long, and 50 broad; this was
 grand market of Mingrelia. It had a street form-
 of about 100 little huts on each side; built of
 arches of trees tied together. Each merchant took
 , in which he lay, and there sold such commodi-
 as he hoped to dispose of in two or three days
 : : those they bought; and those they had no pro-
 vity of selling immediately, were kept on board
 ships. No refreshments were to be had in the
 ket, nor was there a peasant's house in its neigh-
 hood. At this I was equally surprised and
 Red, for our provisions were almost consumed,
 nothing was to be sold by the natives, but slaves
 ned together. There were about a dozen naked
 arches, who with their bows and arrows in their
 ds struck every one with terror: these were the
 ers of the customs. But my surprise and affliction
 : much encreased, on my being informed that the
 ks and the prince of Gurriel had taken up arms
 nst the Mingrelians, and begun the war by plun-
 ng the houses of their neighbours, and carrying
 them, and their cattle, wherever they found them.
 n my taking the resolution to go into Mingrelia,
 d depended greatly on the Theatine missionaries,
 have a house 40 miles by land from Isgaour,
 re I was told I might live in safety, and that they
 ld speedily procure me a passage into Persia. I
 efore sent an express with a letter to the prefect of
 mission, and returned on board much dejected.

Two days after, a number of peasants who fled from
 enemy passed by Isgaour, and raised a great alarm;
 reporting that the Abcas, whom the prince of

Mingrelia had called to his assistance against the Turks, plundered and burnt every thing before them; and carried off all the men and beasts that fell into their hands: adding, that they were already near the port. All were now in a hurry to carry their effects on board. Each of the commanders of the ships landed two pieces of cannon, and the men were under arms all night: but the next day they re-embarked, chusing rather to abandon the wool, salt, earthen ware, and other merchandise, they had not been able to bring on board, than to expose themselves to the danger of falling into the hands of the Abcas. About 10 at night, we saw all the market in a flame; and the next morning, some men landing, they found nothing but the remains of the conflagration.

I now endeavoured to buy from the masters of the ships as much provisions as possible; but all I could purchase from the several merchants was 60 pounds of biscuit, a little pulse, 8 pounds of butter, and 12 pounds of rice. This was but little for six persons; but good management made it last longer than I could have imagined. We had, however, dried fish in abundance, and scarcely eat any thing else. I was wonderfully delighted when I had prevailed on my men to make a meal without bread.

At length hearing no news of the prefect, and not being able to guess the reason, I informed my men of the necessity we were under that one of them should go to him; because none but he could secure us from the evils with which we were threatened, or deliver us from those we endured, and that were encreasing every day. My valet offered to undertake the journey. I therefore gave him letters and presents for the prefect and his brethren, and he set out on this expedition.

On the morning of the 4th of October my valet returned, bringing with him the prefect, who was a native of Mantua, called Don Maria Joseph Zampy,
I im-

I immediately ran to embrace him, when he cried, "God forgive those who have advised you, Sir, to come hither: you are arrived at the most barbarous country in the world; and the best step you can take, is to return to Constantinople by the first opportunity." The joy we had conceived at seeing this priest was damped by his discourse. I took him into my cabin, and there with my comrade deliberated on what was to be done. He told us that he was come to serve us to the utmost of his power; that he would take us to his house if we desired it: but that he had no bread; that now no provisions were to be had; that the air of the country was unhealthy, and the people more wicked than it was possible to imagine. I told him that I had a letter of recommendation to the prince of Mingrelia: but he replied that he was as great a villain, and as base a robber as any of his subjects: and then added, that if after this notice I was resolved to venture, he would do all in his power to preserve our persons and baggage, and procure us a safe passage into Persia.

I did not stay to deliberate on what the father had represented: the evils with which I was threatened in Mingrelia were future, and I hoped to avoid them: but those I suffered were present; they filled my imagination, and my heart sunk under them. I therefore represented to him, that whatever misfortunes might happen to us in Mingrelia, they must be less than those of returning to Cassa, by which we must infallibly perish; and this opinion I strengthened by many reasons. He was soon convinced by my arguments, and now only consulted on the manner in which we should travel. The barque wherein he had come down the river with my valet, was proper for our purpose. It was freighted for going and coming. We therefore embarked in it with all our baggage, and I gave the value of 100 crowns in goods to father Zampy, who knew the price set upon it, and was to buy it for me. The baggage being em-

barked before noon, we immediately set sail. I was filled with joy at leaving the ship, where I could not endure the stink, nor bear the sight of the infamous commerce carried on in it. It was become a prison for slaves, in which the men and boys were chained two and two every night, and loosened every morning. The war of Mingrelia was of advantage to our merchants, who bought the booty and slaves taken by the Abcas, who were now continually coming on board, to exchange them for arms, cloaths, and other commodities. A Greek merchant whose cabin was next to mine, bought a woman and her sucking child for 12 crowns. The woman was 25 years of age: her face was extremely beautiful: her skin had the whiteness of the lilly; and I never saw a finer breast or a rounder neck. This lovely woman filled me at the same time with such envy and compassion, that giving her a dejected look, I said to myself, Unhappy beauty, thou shouldest not create these uneasy sensations was I in another state, and did I not find myself on the point of falling into greater miseries, if there can be greater, than that of being a slave. What surprised me most, was to see that these miserable creatures were not dejected, and that they appeared insensible of the misery of their condition. As soon as they were bought, their rags were taken off; they were dressed in new linen habits, and set to work; the men and boys in doing something about the ship, and the women in sewing.

But to proceed: we had a pretty good wind, and our little barque advanced both with sails and oars. During the voyage, I agreed with father Zampy on the means to prevent our falling into the hands of the enemy, and of being neither plundered nor assassinated by the Mingrelians.

At midnight we arrived at the entrance of the Astolphus, one of the greatest rivers in Mingrelia, and called by the natives Langur; where stopping, we sent two of our mariners to Anarghia, to inquire after

after the enemy, and to see if the inhabitants had not fled. Anarghia is a village two miles from the sea, and the most considerable place in all Mingrelia. It consists of about 100 houses; but they are so far distant from each other, that it is two miles from the first to the last. There are always Turks in that village to purchase slaves, and barques to carry them off. It is said to be built on the place where anciently stood the great city of Heraclea.

The next morning before day, the two mariners returned with the news that the Abcas had been no nearer than within 15 miles of Anarghia, and that every thing there was as usual. Father Zampy caused the men to row hard, in order to arrive early at that village, that we might all land without being seen. This happened according to our wishes. We went to lodge with a peasant who had the best accommodations of any in the place; and as we had many chests, the largest of which was full of books, father Zampy advised me to open it as soon as we were at our lodgings, under the pretence of looking for something, to prevent their imagining that these chests were filled with treasures: he at the same time proposed my pretending to be a religious, and that we had brought nothing with us but books. I followed this advice. The people of the house were astonished at seeing so large a chest thus filled; and I believe imagined that the contents of the others were the same.

On the 9th of October a lay Theatine, who was physician and surgeon to all Mingrelia, came to see us. The access which his art gave him to the houses of the prince and of all the great, had raised his vanity. I received and treated him in a manner that flattered his pride; and in return he gave me a thousand assurances of his protection and assistance. Some days after he came to inform us that the Abcas had returned home; and had carried off 1200 persons, much cattle, and a great booty. He then told father
Zampy

Zampy that we might all go to their house at Sipias; and that the prince and catholicos had ordered him to tell me and my comrade, that we were welcome, and that they would grant us men and horses to conduct us into Georgia. Upon receiving this agreeable news, we resolved to set out the next day.

While we staid at Anarghia we had no scarcity of provisions, but had plenty of fowl, hogs, and goats, which my men exchanged for needles, thread, combs, and knives. We had every thing very cheap; and this being the time of vintage, we had wine in plenty, and nothing was scarce but bread. There was a widow lady of quality at Anarghia, whose husband had been vizir to the prince. Father Zampy conducted me to her, and I made her a present of some trifles. In order to obtain others, she sent me every day a cake of bread that weighed about half a pound, with some other refreshments. Thus one day she sent a hog, another day a cake of wax, another some honey, another a pheasant; and on sending these she always begged for some trifles, as knives, scissars, and ribbons: she made me pay double the price of her presents. One day she paid me a visit, when she was extremely obliging, but made many demands.

Father Zampy made me pass for a capuchin, observing, that I should meet with some of that order in Georgia. To support this character, I dressed as meanly as possible, and affected poverty on all occasions. I acted my part well enough; but the conduct of my servants prevented my imposing on the people: for they broke all my measures by their cookery, and bought the greatest delicacies, let them cost what they would.

On the 18th the princess of Mingrelia came to the Theatines. She was on horseback attended by about ten men and eight women, very badly clothed, and ill mounted, with several men on foot who stood about her horse. Father Zampy went immediately to receive her; when she told him, that she had
heard

heard there were some Europeans in his house, who had brought a great quantity of baggage : that she was glad of it, and desired to see them, in order to tell them that they were welcome. I was then instantly called, and father Zampy told me, that I must make her a present, since it was the custom to pay in this manner for the visits of a prince and princess. Being told that I spoke the Turkish and Persian tongues, she called a slave who knew the Turkish, and asked me a thousand questions about my rank, and my voyage. I told her that I was a capuchin. She caused me to be asked, if I was in love ? if I had ever been in love ? how it happened that I had never been in love ? and how I did to live without a woman ? She carried on this conversation with great vivacity, and all her retinue were very merry upon it : but for my part, I was much dejected, and would have been glad of the absence both of the princess and her train ; whom I every moment feared would pillage our lodgings ; for she asked three times to see what I had brought ; but father Zampy promising to bring her the usual present the next day, she departed, seeming well satisfied,

The next morning she sent to invite me to dinner. She was at a house only two miles from ours ; but did not live with the prince, who had a great dislike to her, having been forced to marry her. I found her better dressed than the day before. She was painted, and seemed to endeavour to appear lovely. She was clothed in gold brocade, and had jewels in her head-dress. She sat on a carpet, with nine or ten women by her side ; and near her were many shabby fellows half naked, who composed her court. They asked for my present for the princess, before they suffered me to enter. It was brought by my servant, who delivered it to them, and consisted of cases of knives, scissars, and other things which cost about 20s. and was worth above 3l. in Mingrelia. The princess was satisfied, and suffered me to enter after
having

having seen them. Near her was a bench, on which the slave who spoke Turkish desired me to sit. She first told me, that she would have me marry one of her friends, and that I should not leave that country; for she would give me houses, lands, and slaves. But a stop was put to her discourse, by one coming to inform her that dinner was ready.

The house in which she lived was in the midst of five others, each at 100 paces distance. Before one of them was a raised place built with wood 18 inches high, over which was a small dome. Here a carpet being spread, the princess seated herself upon it, as did her women at four paces distance on other carpets. The shabby wretches who composed her court, and were about 50 in number, seated themselves round on the grass. There were two benches near the plate raised for the princess, one of which served the Theatines and me for a seat, and the other for a table. When the princess was seated, a long painted cloth was laid before her, and at one end of it was placed two large and two small flagons, four plates, and eight cups of different sizes, with a silver basin, ewer, and skimmer. Other servants at the same time laid boards before those who were seated, to serve as tables; and one was also put before the women. This being done, two kettles were brought in and placed in the middle: one of them, which was very large, was carried by four men, and was full of common gomm: the other, which was smaller, was brought in by two, and was full of white gomm. This gomm was a kind of paste, of which the Mingrelians make the same use as we do of bread. Two other men brought in upon a kind of bier, a hog boiled whole; and four others entered with a large pitcher of wine. The princess was served first; then her women, then us, and afterward her attendants. The princess was also served with a wooden bowl of gomm, and some herbs, and with a silver dish, in which were two fowls, one boiled, and the other roasted;

roasted; but both of them had very disagreeable sauce. The princess sent me a part of the bread and sallad, and caused me to be told, that I should stay supper, and that she would kill an ox; but this was mere compliment. A little after she sent me two pieces of fowl, and asked with a loud voice, why there never came into Mingrelia any of the European artificers who work so well in metals, silk, and wool, and why there only came monks who had no business there, and whom they did not want? It is easy to guess at the confusion into which this question must throw the poor Theatines who were present. I answered, that the artificers of Europe laboured only for gain, and having employment enough there, had no inclination to go farther; but that the religious having in view the glory of God, and the salvation of souls, these great concerns induced them to leave their country, and travel so far.

The repast lasted about two hours. When it was half ended, the princess sent me a cup of wine, and caused me to be told, that it was the wine she herself used, and the cup out of which she drank. Three times she did me this honour, and was much surprised to see me mix water with my wine, saying, she had never seen that done before. Indeed, she and her women drank it unmixed in great quantities. Dinner being ended, she sent to enquire if I had brought any spices or china-ware; she also asked me for a variety of things; and finding that I had none to give her, she at last grew angry, and said she would send to examine my goods: but though I was much frightened, I answered, she might do it whenever she pleased: to which she replied, that she was only in jest. However, as soon as we rose from table, I entreated one of the Theatines who had accompanied me, to make all possible haste to my comrade, and tell him what the princess said, in order that he might prepare for all events. After dinner she again spoke of the marriage, and said she would soon shew me the

woman

350 CHARDIN'S TRAVELS through

woman she would give me : but I replied as before, that monks never marry, and was going to take my leave ; when unhappily, she perceived under the mean frock I wore, that I had whiter and finer linen than what they had in Mingrelia. She came up to me, took me by the hand, pulled up my sleeve to my elbow, and held me for some time by the arm, talking all the while in a low voice to her women. I was extremely embarrassed, and what gave me most pain was, my not knowing what she said, though I could perceive by her gestures, that she was talking earnestly about me. I was at a loss how to behave in public to a woman who had at the same time the title of sovereign, and the impudence of a prostitute. But she soon threw me into a greater consternation ; for going up to father Zampy, she said, you both deceive me : you shall come again on Sunday morning, and this stranger shall say mass. The father was going to reply ; but the princess turned her back, and bid us go home.

I returned to our lodging very sad and pensive. The princess's avarice made me apprehend she would do me some ill turn ; and father Zampy told me, that he was infallibly certain of it. I therefore the same night caused a pit five feet deep to be dug in his apartment, in which I put a chest that contained a clock, and a box of coral : this was so well buried, that there was not left the least sign of the ground having been opened. I then went into the church with the same design, when father Zampy advised me to open the grave of a Theatine who had been buried six years before, and to deposit among his ashes a small casket I was willing to conceal : but happily I chose to bury this casket, in which was twelve gold ducats, in a corner of the church behind the door ; for which purpose I made a deep pit like the former. I afterward concealed in the roof over the chamber where I lodged, a fibre and a poniard set with precious stones. My comrade and I kept about us what

was of the least weight and the greatest value; and such things as were not worth a great deal, we gave the Theatines to keep for us.

On the 23d after dinner, a person came in to inform father Zampy that there were two gentlemen at the door who asked for him. These gentlemen, who were neighbours, were on horseback, and had with them 30 men, horse and foot, well armed. My comrade and I were immediately called. I could not penetrate into their design; but I knew it too soon; for on our coming up to them, they caused us to be seized and tied by their men; telling the prefect, and the other Theatines who came to salute them, that if they stirred, they would kill them. The prefect being seized with fear fled. The others, however, would not leave us; and the lay-brother not only made use of all his interest in our behalf; but though a sword was held up to his neck, he would not abandon us. Our servants were immediately seized, and one of them making resistance, and defending himself with a knife, was thrown down, and tied to a tree. They then declared, that they would see what treasures we had. To which I replied, that they must do as they pleased; we were poor capuchins, and all our wealth consisted in books, papers, and a few ordinary goods, which, if they would offer us no violence, we would shew them. This answer succeeded; they untied me, and bid me open my chamber-door.

We had kept about us, as I have already observed, our most precious jewels: my comrade had fastened his in the neck of a close coat lined with furs; but I had made mine up into two small packets, which I had hid in my chest among my books; not daring to carry them about me for fear of being robbed or a flattered on their account. I therefore desired my comrade and the lay-brother to take the two gentlemen aside, and to amuse them by offering a little money. In order to give me time to take the two valuable packets

out of my chest, and to conceal them in another place. They did so : I entered my chamber, and shut myself in. The gentlemen suspected my design, and went to the door, which I had fastened on the inside : when my comrade bid me, in a low voice, be on my guard, as they watched me through the cracks. This made me snatch the two packets out of the thatch in which I had already concealed them, for fear they had seen me put them there. I then put them in my pocket, and seeing that the villains were breaking open the door, I threw myself out of the window into the garden. In a less pressing necessity I would not have made that leap on any consideration ; but a mind seized with fear, dreads nothing but the first object of its apprehensions. I ran to the bottom of the garden, and threw the two packets into a thicket of briars ; but was in such confusion, that I did not with sufficient care observe the place where I put them.

I immediately returned to my chamber, which I found full of these robbers, some of whom were struggling with my companion, while others were beating with their weapons on my chests, to break them open. Knowing that there was now nothing in them of great value, I took courage, and bid them take care what they did, as I was sent for by the king of Persia ; and that the prince of Georgia would take a severe revenge for the violence that was offered me. I then shewed the king of Persia's passport, which one of the gentlemen took, and was going to tear it, saying, he neither feared nor valued any man upon earth ; but the other stopped him ; for the writing in gold, and the gilt seal, inspired him with respect. He, however, bid me open my chests, and said that no harm should be done me ; but if I made any farther resistance, they would sever my head from my body. I began to reply instead of shewing my obedience ; but this had like to have cost me dear ; for one of the soldiers drew his sword, and was aiming it at my head, when the lay-brother stopped his arm.

I now

I now immediately opened the chests; they began to plunder them, and every thing that pleased these gentlemen was taken away.

During the time this pillage lasted, I leaned against a window, and turning my eyes away from these wretches, that I might not encrease my grief by beholding them, I cast a look into the garden, and there perceived two soldiers removing the brambles, just where I supposed I had concealed my two packets of jewels. I ran in a rage to the place, followed by one of the Theatine fathers; but the soldiers, I knew not why, retired as soon as they saw us coming toward them. I instantly sought for my two packets; but the confusion I was in prevented my knowing the place where I had put them; and my not finding them, made me certain that they had discovered and taken them away. The reader may judge from the value of these packets, which amounted to 25,000 crowns, of the consternation with which I was seized. In the mean while my comrade and the lay-brother calling me as loud as they were able, I left the garden, and ran into the chamber. On my entering it, I was seized by two soldiers who dragged me into a corner, and took every thing they found in my pockets, which was of no great value. They then seized my hands, and attempted to tie them. I cried out—I resisted—I made signs that they should lead me to their master.—I caused the chief of the villains to be told, that they need not tie me, either to carry me away, or to kill me; for I was disposed to submit to whatever they did with me. They replied, that since we were ambassadors, they would take me to their prince. I let them know, that we would go without being tied, and that we hoped he would do us justice, as we had letters to him, to which he would certainly shew respect. It was late, the night approached, and the prince's castle was at 15 miles distance; they therefore released us, and only took the servant who had

been tied to a tree ; and whose liberty I procured a fortnight after for ten piafters.

As soon as I was out of the hands of these robbers, I went into the garden. The priest who had followed me when I went to fetch the two packets of jewels I had concealed, told every body in the house of the misfortune I believed I had suffered ; and nobody doubted but that these soldiers having observed me, had followed and taken what I had concealed among the brambles. Allaverdy, one of our Armenian valets, followed me, and to my great astonishment threw his arms about my neck, with his face bathed in tears. Sir, said he, we are ruined. Fear and the common misfortune have made us forget what we all are. I was at first so surpris'd, that I took him for some Mingrelian who was going to strangle me ; and when I knew him, I was moved by his tenderness. Sir, said he, have you made a thorough search ? I have searched so much, cried I, that I am quite sure of my misfortune. He was not contented with this ; he would have me shew him the place, and the manner in which I concealed them. I did so merely out of complaisance for the poor youth who shewed such affection ; but was so fully persuaded that he would lose his labour, that I would not assist him. It was now night, and I was so uneasy that I knew not what I did ; but at length, to my great astonishment, Allaverdy came again to caress me, and gave me the two packets, which he pulled out of his bosom. I could not help imagining, that the finger of heaven was in this ; and believing now that I was the care of the Almighty, I became confident of the divine assistance, and entertained those hopes of deliverance, that have ever since supported me under all my distresses.

I now went to my chamber, and told my comrades of my success. I found him putting our things in order. What they had taken consisted of cloaths, linen, arms, brass vessels, and other things of small value.

value, which did not amount to 400 crowns; and we agreed to conceal the recovery of my two packets from the Theatines, that they might think we had little else to lose.

The next morning the prefect of the Theatines, and the lay-brother, went with me to the prince, and the catholicos, or chief priest, to demand justice; but neither of them could give us any satisfaction. The prince observed, that while the war lasted, he had but little authority over the nobility; but at another time he would have done his utmost to recover what we had lost. The catholicos, to whom we gave a case of silver hafted knives and forks, talked in the same manner, and endeavoured to comfort us. They, however, each of them appointed a gentleman to go on their parts to demand what had been taken from us; but their endeavours to find the robbers were ineffectual. From them we learnt that the princess was concerned in the robbery, and had a third part of the spoils; and that the Turks had entered Mingrelia, and were laying waste all the country through which they passed with fire and sword.

I was now in so resigned a disposition, that this news did not much move me: the Theatines, however, were filled with terror, and both they and we prepared for flight. At midnight we heard the report of two great guns, fired from the fortrefs of Rucks, to give notice of the approach of the enemy. At this signal every body began to fly; and at break of day we ourselves set out. I left every thing that had been buried, and concealed in the roof and other places, thinking them much safer than what we took with us. The Theatines had no other carriage but one cart drawn by bullocks, and two horses. In the cart was carried the baggage; the lay-brother mounted one of the horses, and my comrade, who was sick, rode the other, while two Theatine friars and I followed on foot, accompanied by all the slaves and servants. One of the friars staid alone to guard

the house, in which were a thousand things that we could not take away for want of carriages. I left my books, most of my papers, and my mathematical instruments, imagining that neither the Turks, nor the Mingrelians would take the trouble to remove them. The wars there consisting chiefly in chasing and plundering, the enemy soon retires. For this reason they always leave a person or two at each house, to prevent the neighbours stealing the corn, wine, and other things that could not be carried away. These men are seldom surpris'd by the enemy, because they are always upon the watch, and take care to escape into the woods, which are not only near, but thick, and proper for concealment.

The place to which we retired was a fortress in the woods, like those I have already described. The lord of the place, who was called Sabatar, was a Georgian, who had been a Mahometan, and had turned Christian. We arrived at his castle, after having proceeded five leagues through the dirt and mire, in which the cart was continually sticking fast; so that it was obliged to be unloaded and loaded 20 times. Mean while we were in continual danger of being robbed and murdered. We met with a favourable reception; and the Theatines telling the lord Sabatar that I would repay the obligations he should confer on us, he lodged us in a bakehouse, a little mean hut, in which we were sheltered, but little better than if we had been in the open court, for the rain poured in on all sides. Our having it was however a great favour, as it prevented our being mingled with a multitude of miserable objects. The fortress was full of people before we arrived, and contained 800 persons, almost all of whom were women and children.

On the 20th, the prefect of the Theatines left us to go to the house for some vessels and provisions we had left behind. I designed to have accompanied him; but he set out two hours before day. On entering the house, he found it full of rangers belonging

ing to the Bassa, and the prince of Gurriel, who beat him with their staves, and insisted on his opening the church, saying, he had concealed there all the treasure; but the prefect had cast the key among the bumbles, immediately on his perceiving them; and notwithstanding the ill treatment he received, he refused to tell where it was. At length, stripping him of part of his cloaths, and taking out of the house only such things as were light and of little value, they went away, without touching either my books or my papers. However, on the 29th, a gentleman of Mingrelia, with 30 of his men, went thither in the night, and uncovered almost all the roof of my chamber, with the hopes of finding something, I might have concealed. He carried off all the chests that had been left, and my more cumbersome moveables: in short, every thing which the Turks had left, except what was of great value, which he happily did not discover. This rapacious wretch having no light, made a fire with my papers and books; tearing off the covers because they were finely gilt: for I had caused my best books to be curiously bound before I left Paris, and this villain did not leave me one.

On the 30th in the morning, I with the deepest concern, learnt these particulars. We began to be in want of the necessaries of life: my servants were reduced to despair, and we had nothing before our eyes, but the prospect of death or slavery. This made me resolve to hazard every thing in order to leave Mingrelia while I had strength to do it. I caused guides to be every where sought for: I promised, I entreated, I made presents, but none would conduct me. They told me that men in arms possessed all the passes of Imeretta, between Mingrelia and Georgia, and that it would be the greatest folly to go thither, since we should all be certainly made slaves. I then proposed to make the tour of mount Caucasus, or to proceed along the sea shore: but nobody would conduct me: for it can scarcely be con-

358 CHARDIN'S TRAVELS through

ceived how afraid the Mingrelians are of death ; no reward can induce them to undergo the least danger.

Sabatar, to whom the fortress belonged, had now submitted to the Turks, and was not only to enjoy all his lands, but to have a Turkish guard for the security of his castle : for which he was to pay 25 slaves, and 800 crowns, which he was resolved to raise among those to whom he had granted his protection. From every family that had four children, he took one ; and it was the most dreadful sight in the world, to see them torn from the arms of their mothers, tied two and two, and led to the Turks. I was taxed at 20 crowns.

At length I was constrained to take the resolution to go by sea, that is to take a compass of 70 leagues : for that purpose I went to Anarghia, a village and small port, already described, and having found there a Turkish felucca, I freighted her for Goniz, and returned to the house of the Theatines, to prepare for the voyage.

I left the castle on the 10th of November, early in the morning, having agreed with my comrade on the methods I should take, in order to deliver him out of Mingrelia, if it should please God to give me a happy voyage. I took with me 100,000 livres in precious stones, and 800 pistoles in gold ; with a part of the baggage that remained. The jewels were concealed in a saddle made in Europe for that purpose, and in a pillow. I took one of our servants with me, the same whom I had redeemed from slavery, who was a wicked drunken fellow, and whom it was not safe to leave in Mingrelia. Father Zampy accompanied me, as he had always done ; and the lay-brother also went with me to Anarghia. The prefect and I walked, because we could only hire one horse, on which was placed my baggage and my valet ; but the lay-brother rode on horseback, he having a horse of his own. I cannot express the fatigue we endured in the two days we were upon the road ; for it rained
very

very hard, and we were obliged to wade through the mud, in which I commonly sunk above the knees. On the night of the second day we arrived at Anarghia, soaked through with rain.

On the 19th, Father Zampy received advice, that the night before, the church had been broke open, and nothing left but the bare walls: the tomb had been opened, and every thing taken out, which the poor Theatine who had been left in the house, had buried in it. It is easy to imagine the apprehensions with which I was seized at receiving this news; I having left above 7000 pistoles buried in the church. I immediately dispatched a messenger with a letter to my comrade, who wrote me word that they had not touched our money, and that every thing we had buried was safe. This news revived my courage, and I went to hasten the Turks, of whom I had hired the felucca.

While I staid at Anarghia I was invited to two christenings, which were performed in the following manner: The priest being sent for at about 10 o'clock in the morning, went into the buttery where they keep the wine, and sitting down on a bench, began to read an half torn octavo volume, running on very fast in a low voice, and in so careless a manner, that he did not seem to regard what he was doing. In about a quarter of an hour the father and godfather brought in a boy about five years old; and the godfather having fixed up a small candle against the cabin door, scattered a few grains of incense upon a few embers. The priest still continued reading in the same careless manner, breaking off to speak to every body that came in: the father and godfather all the time walking in and out; and the little boy did nothing but eat. In about an hour's time a bucket full of warm water was got ready; and the priest having poured into it a spoonful of the oil of wainuts, bid the godfather undress the child; which being done, he was set on his feet in the water, and the godfather

washed his whole body very well. The priest then took out of a leather purse, which hung at his girdle, a small quantity of the oil of unction, and giving it to the godfather, he anointed the child on the crown of the head, the ears, the forehead, the nose, the cheeks, the chin, the shoulders, the elbows, the back, the belly, the knees, and the feet; while the priest continued reading till the godfather had dressed the child: when the father bringing in boiled pork and wine, they set down to table, with the family and the guests, and soon got drunk.

All the other acts of religion are celebrated with the same irreverence. One day as I was going by a church, the priest who was saying mass heard me ask the way of some people who were standing at the door, and cried out from the altar, Stay and I'll shew you. A moment after he came to the door, muttering the mass as he walked; then having asked, where we came, and whither we were going, he civilly shewed us the way, and returned to the altar.

On the 27th of November I left Anarghia, and after an hour's sailing reached the sea; for the river Langur is very rapid, and we proceeded with great swiftness down the stream.

The Euxine or Black Sea is 200 leagues in length, nearly from east to west; and its greatest breadth from the Bosphorus to the Boristhenes is about three degrees: but the opposite end is not half so broad. The water of this sea appears neither so clear, so green, nor so salt as the ocean, which probably arises from the great rivers that discharge themselves into it. It did not receive its name from the colour of the water, but from the tempests, which are said to be there more frequent and more furious than in other seas: hence the Greeks gave it the name of Axin, which signifies intractable, and the Turks that of Cara Denguis, or the Stormy Sea; for cara, which properly means black, also signifies stormy.

On

On the 29th we reached the river Phasis, and proceeded a mile up it, to some houses where the master of the felucca landed, and put some goods on shore. The river Phasis has its source in mount Caucasus, and is now called by the people of the country the Rione. It is confined within a narrow bed, and runs with great rapidity. I sought for the great city of Sebastia, which geographers have placed at the mouth of the Phasis; but the ruins of that city, like those of Colchis, have no traces of them left. All that I observed to have any conformity with what the ancients have written of this part of the Black Sea is, that it abounds with pheasants. This river separates Mingrelia from the principality of Gurriel, and the little kingdom of Imeretta.

On the 30th in the afternoon we arrived at Gonias, about 40 miles from the Phasis. Our felucca no sooner came to land than my valet leaped ashore, kissed the earth, and shewed the most extravagant and frantic signs of joy; and then entering the castle, left me at a time when I most wanted him. Soon after the customhouse officer and the lieutenant-governor came to see my things landed, and to receive the duty. They instantly let me know that they were informed of my being an European, and of all the misfortunes that had happened to me in Mingrelia. This surprised me; and I found I was betrayed by my rascal of a valet. The officer of the customs asked me several questions, and gave orders for examining my goods; but they could find nothing I wanted to conceal. My saddle, however, weighed very heavy, and this rendered it suspected; especially as the Turkish saddles are extremely light. It was examined and handled on all sides; but being able to find nothing within it beside hair and wadding, they laid it down.

Of the 800 pistoles I had brought, I carried half of them about me, and the other half in a wallet, fastened with a padlock, with some things, which, though

though of small value, I knew the Turks would seize if they saw them. The custom-house officer and his janizaries being told of this wallet, ordered me to open it, on which I told them that I would freely do it in the house; but not on the sea-shore before so many men. On which the officer of the customs took me home with him to his house, and the lieutenant governor went with us. The latter made me pay the value of one *per cent.* on my goods, and the other five. The custom-house officer likewise took 22 pistoles in gold, and every thing he liked that was found in my wallet: among the rest he got from me a pair of pistols; which were the only arms I had: he, however, paid me for them, but gave me no more than half their value. After this rapacious behaviour he invited me to lodge with him; but I could not help expressing my astonishment, that he who had unjustly made me pay a duty for the gold and silver I brought, should immediately assume the mask of friendship: but he vindicated what he had done, renewed his invitation, and even promised to supply me with a guard to protect my baggage, and conduct me over the mountains. But though he renewed his entreaties, and, as I afterward found, really meant me well, yet I was afraid of accepting his invitations, for fear he should take that opportunity of causing my saddle and my cloaths to be more narrowly examined.

It was almost night when I left this officer of the customs, who was also governor of the territory of Gonja. My valet had carried my baggage to the place where the men who came with us lodged. This was a wretched cottage, which admitted the air on all sides, and was as dirty and stinking as possible. I then received many compliments of condolence, if I may use the term, for all the men appeared sorry for my loss, and blamed me for not letting them keep the wallet for me; their goods paying no duty. While I was eating a piece of a biscuit,

suit, a janizary came to tell my valet, that the lieutenant-governor wanted him. My valet went; and an hour after the same janizary came for me. I found the lieutenant and my valet sitting together both drunk. Having obliged me to eat and drink, the lieutenant demanded 200 ducats, as due to his master from all Christian church-men who came there. This occasioned a long dispute; I attempted to retire, but was detained by force, and threatened to be put in irons, and was at last glad to escape by paying 100 ducats to the lieutenant, and four to the janizaries. But this was not all; the lieutenant obliged me to entreat him to accept of the money, and to swear that I would not complain of him.

The next morning the officer of the customs sent a party of soldiers to my miserable lodgings to examine again my saddle, and to search me: but though they filled me with the greatest uneasiness, they could make no discovery. After this, I was allowed two men to carry my baggage, and a Turk to conduct me as far as Acalzika: he also gave me a passport, and advised, that I and my valet should wear a white turban, in order to be treated with the greater respect. This I did; and set out at eight in the morning, transported with joy, at leaving so wicked and dangerous a place, and at having nothing more to fear. I then began to feel some peace of mind. For five months past I had suffered the most dreadful agitations. Insult, slavery, marriage, the loss of my substance and liberty, during all this time distracted my mind by turns, and a thousand real evils had kept me under the deepest dejection. I now ascended mount Caucasus with a lightness which surprised my porters: for the body is literally light when the heart is eased of a heavy load: this is true without a figure; for I seemed to have been delivered from the weight of a mountain. I now proceeded four leagues together among the rocks.

364 CHARDIN's TRAVELS through

Asia is divided by a chain of mountains, one at the end of the other, the three highest of which have been named Taurus, Imaus, and Caucasus. The first advances farthest into Asia, and the whole chain in general is called by the name of Mount Taurus : I say in general, because each part has its particular name, by which it is called by the nation nearest it.

But to return to the description of mount Caucasus; which is the highest mountain, and the most difficult to pass of any I have seen. It has frightful precipices, and in many places the roads are cut out of the solid rock. When I passed it, it was entirely covered with snow, which was almost every where ten feet deep; and my conductors were in many places obliged to clear it away with shovels. They wore snow shoes in the form of rackets without handles, which prevented their sinking in the snow, and enabled them to run with great swiftness upon it. The top of mount Caucasus, which is eight leagues over, is indeed perpetually covered with it. I passed the night of the 7th and 8th in the midst of the snow; where I caused some fir-trees to be cut down, and lay upon the boughs by the side of a great fire. On our arrival at the top, my conductors made long prayers to their images, to do us the favour to prevent a wind; and indeed if it had been high, we should doubtless have been buried in the snow, for as it is as small as dust, a little wind fills the air with it. The horses sunk so often into holes covered by it, that I often thought we should lose them. I almost constantly walked on foot, and did not ride above eight leagues in crossing this frightful mountain, which is 36 leagues over.

During the two last days, I seemed in the clouds, not being able to see 20 paces before me. It is true, the firs with which the top of the mountain is covered, greatly obstruct the view. On descending it, I saw the clouds move under my feet. On our reaching the bottom, we entered a beautiful and fertile valley,
three

three miles broad, covered with villages, and watered by the river Kur, which passes through the middle of it.

Mount Caucasus is fertile almost to the top; and its sides abound in honey, corn, fruits, hogs, and large cattle. The vines twine about the trees, and rise so high, that the inhabitants cannot gather the fruit from the upper branches. There are many streams of excellent water, and a great number of villages. It was the time of vintage, and I found both the grapes and the new and old wine admirably good.

The inhabitants of these mountains are for the most part Christians of the Georgian church. They have very fine complexions, and I have seen among them very beautiful women. They are infinitely better accommodated than the Mingrelians.

We next arrived at Teflis. The lay-brother, who accompanied me, led me to the convent of the Capuchins, where having no time to lose, I immediately told the prefect the cause of my journey, and gave him my letters of recommendation. He was soon sensible of the necessity of going at all hazards to endeavour to recover what I had left behind. It was agreed to say, I was a Theatine, who had been sent by those of Colchis, to beg assistance of the capuchins, and they were to send one of their companions with me, in order to bring them away, on account of their being reduced to the greatest distress by the war.

This was no sooner determined, than I prepared for the journey. I took out of my saddle and my pillow, the jewels I had concealed in them, and putting them in a casket, committed them to the care of the prefect. We thought we should never have been able to hire horses; for nobody would go with us into Mingrelia: but at last, by the means of money, we gained over two men, and gave security for their horses and cloaths in case they should be robbed of them. I also dismissed my valet, who played me a thousand villainous pranks, and many times attempted

my destruction. After I had expostulated with him on the numerous instances of treachery of which he had been guilty, I paid him for the whole time he had served me, and exhorted him to amendment. But the mildness of this treatment had no effect upon him: he was enraged at being dismissed in a strange country; and gave me room to fear something fatal from his resentment. I was tempted to lay him in irons, which I could have done for a word speaking; the capuchins having such credit at Testis; as to be able to do it with the greatest ease: but I pitied him; and soon discovered some dangerous snares he laid for me.

On the 20th of December I set out with brother Angelo, and a Georgian belonging to the capuchins; who had frequently been at Colchis, and all the neighbouring countries, and whom the prefect recommended as a person on whom I might place the greatest confidence. We were only five men with four horses. Brother Angelo and I mounted two, the two others carried provisions; and we every where gave out, that we were going in search of the Theatines of Mingrelia. We again passed mountains covered with snow, and at length coming to the banks of a large river, crossed it in a boat; then descending a mountain, we entered a large village, that extends into Mingrelia, and is watered by several streams. Here we lay in a village named Sefano, situated in the finest part of the country of Imeretta.

Sefano is near a castle belonging to an old lady; aunt to the king of Imeretta, who being now sick, and hearing that a capuchin was arrived at the village, sent for him, all the missionaries being in these countries taken for physicians; and indeed they all practise physic. Brother Angelo went to her, and was in hopes of making this event turn to our advantage. Two hours after he left us, to my great surprise, a capuchin of Gory arrived on horseback with a guide, to inform us, that the valet I had dismissed

missed had been at Gory, where he had discovered all he knew of my enterprize; swearing to ruin me, and that he was gone no body knew whither. This news greatly alarmed me; and having given the capuchin a thousand thanks, I prevailed on him to accompany us.

The next day we reached Cotatis, and lodged at the house of the bishop, who was not at home, but his officers knowing brother Angelo, gave us a very kind reception. While I was at dinner with the two capuchins, the carriers and my guide being also, according to the custom of the country, at table with us, I saw the rogue of a valet enter with an Armenian and a priest, who came to shew him the house. I was not much surprised at seeing him, for my apprehensions kept him still in my thoughts. I had not, however, discovered the least fear: I imagined he was turned Mahometan from his wearing a turbant. The villain entered with fury in his looks, and seated himself by my men, without being asked. This insolence offended me still more; and I asked, from whence he came? He replied, from Acalziska; whence he had come in two days. I asked, if the way was so easy, and the mountains so little covered with snow, that he could cross them in so short a time. The way is the worst in the world, he cried, and the mountains are covered with snow like those we passed in coming from Gonia. You shall see, for you must come to Acalzika, I have orders from the bassa to bring you to that town. You must have more force to carry me thither, said I, for I have no business there. You are ill advised: you know I paid you at Teflis, and if you are not satisfied, you ought to make known your demands; for without going so far as Acalzika on so trifling an affair, there are sufficient numbers at Cotatis capable of deciding it. This I spoke with the greatest mildness possible. But the villain turned with a furious air to his companion, and bid him bring in the Turks. He went out immediately,

mediately ; but this was only an artifice to terrify me : I was indeed extremely frightened, and thought myself lost. The priest of Cotatis was ignorant of what passed, because we talked in the Turkish tongue ; but being informed by father Angelo of the nature of the dispute, and the equity of my proposal, he immediately interested himself in the affair, and with several Georgians pressed the fellow to agree to so reasonable an offer ; but the more they said, the more insolent and abusive he grew. Till at last, losing all patience, I struck at him with my sword ; but they stopped my hand, and the villain fled in a great fright.

It was now resolved that brother Angelo should the next morning proceed forward into Mingrelia, while the other capuchin and I should stay behind ; the principal reason was our being unable either to buy or hire horses, and the necessity of sending one for the use of my partner.

The next day, which was the 2d of January, brother Angelo set out with all the horses and men I had brought from Teflis, while I returned to Chicaris with the capuchin, where we proposed to wait till brother Angelo's return.

I had continued there a fortnight, when one morning at break of day, I was agreeably awaked by my comrade. He told me that brother Angelo with the men and horses arrived at Sippias on the 9th, when to his great joy he heard of my arrival at Teflis, and that I was then waiting for him near Cotatis. He instantly prepared for the journey, dug up the chests, and took out of the roof of the house half of what we had concealed there ; and having staid till the 11th to rest the horses, set out, leaving the remainder of the treasure to the care of the most faithful of our valets, not daring to run the hazard of losing the whole at once.

It was late, but my comrade and I could not go to supper till after we had some discourse on the happy success of our labours. We could not have hoped

thus to save every thing, when we were surrounded with dangers that made us dread the loss of all; and yet our losses in this fatal journey had amounted to no more than about one per cent

Georgia, by which I would be understood to mean the whole country of that name subject to Persia, is bounded on the east by Circassia and Russia, on the west by Armenia Minor, on the south by Armenia Major, and on the north by the Black Sea, and that part of Mingrelia called Imeretta. This is, in my opinion, the whole country distinguished by the antients by the name of Iberia. It has many woods and mountains that enclose large and beautiful plains; but the middle part, which is watered by the river Kur, the antient Cyrus, is the most fertile. The natives call themselves Cartheuli, and it is said the Greeks gave them the name of Georgoi, which in their language signifies Labourer.

The air of Georgia is dry, very cold in winter, and hot in summer. The fine weather does not begin till the month of May; but then it lasts till the end of November. The inhabitants are therefore obliged to water the earth; by which means it produces all sorts of grain and fruit in the greatest profusion. The bread is as good as any in the world. The fruits are excellent, and of all sorts. No part of Europe produces finer, or better tasted pears and apples; nor any part of Asia, more excellent pomegranates. The cattle are extremely numerous, and very good; the wild boars are as common and as delicate as those in Mingrelia; and the common people live almost entirely upon swine, which are seen all over the country, and though their flesh is not extremely palatable, it is very wholesome. The wild fowl are incomparable, and of all sorts. Beside, the Caspian Sea, which is near Georgia, and the Kur which runs through it, afford the greatest plenty of sea and fresh-water fish.

In no other country do the inhabitants drink so much, or such excellent wine. The vines grow about the trees as in Mingrelia, and great quantities of wine are sent from Teflis into Armenia, Media, and Isphahan, where it is used at the Shah's table. An horse-load, which is three hundred weight, sells for about the value of eight shillings: this is the price of the best sort, for the ordinary wines does not sell for more than half as much. Georgia also produces great quantities of silk, which is exported to Turkey and the neighbouring countries.

The Georgians are the handsomest people, not only in the east, but, I believe, in the whole world; and I never observed an ordinary person of either sex in this country: but I have seen some that have been quite angelical. Nature has given most of the women such graces as are no where else to be seen; and it is impossible to behold without loving them. They are tall, easy, not encumbered with fat, and have slender waists; but they injure their beauty with paint.

The Georgians have naturally much wit, and had they a proper education, might possibly be distinguished by their learning, and their skill in the arts and sciences; but the neglect of all instruction, and and the force of ill example, render them ignorant, dishonest, and extremely vicious. They will, with the greatest effrontery, deny what they have said and done, and assert and vindicate the most notorious falsehoods. They are irreconcilable in their hatred, and never forgive; but then they are not easily displeased, and never conceive a perpetual hatred without just cause of anger. They are addicted to drunkenness and luxury, which are not even esteemed crimes. The churchmen get drunk as well as the laity, and keep beautiful slaves for concubines. No body is offended at this, because it is the general authorized custom.

The

MINGRELIA into PERSIA. 371

The habit of the Georgians is almost like that of the Poles : they wear their bonnets like theirs ; their vests are open at the breast, and fastened with buttons and loops ; their covering for the legs and feet resembles that of the Persians, and the habit of the women is entirely Persian.

The nobility exercise the most tyrannical power over their vassals, whom they oblige to work for them whole months together, and as often as they please, without giving them either pay or food. They think they have a right to their substance, liberty, and lives : they take their children and sell them, or keep them as slaves ; but they seldom sell any, especially women, who are above twenty years of age.

The Georgians are almost as ignorant with respect to religion as the Mingrelians. Both these countries received the knowledge of Christianity in the fourth century, from a woman of Iberia, who embraced the Christian religion at Constantinople ; and both have now lost the spirit of it. There are many bishops in Georgia beside the catholicos or patriarch. The prince, though of the Mahometan religion, commonly fills the vacant sees, and generally chuses his own relations.

Most of the Georgian lords make an outward profession of the Mahometan religion : some to gain employments at court, or pensions from the state ; others to obtain the honour of marrying their daughters to the prince, or only to introduce them to the service of his women. There are some of these base nobility who will themselves lead their most beautiful daughters to the prince ; for which they are rewarded by a post in the government, or a pension.

While I was at Teflis, a Georgian lord, letting the prince know that he had a niece remarkable for her uncommon beauty, his majesty ordered that she should be brought to him ; and he took upon himself the office of bringing her. The villain went to his sister,

who was a widow, and told her that the prince would marry her daughter; and that she must prepare her for that honour. The mother immediately informed the poor girl of the violence that was going to be offered her. She loved a young lord in the neighbourhood, who had an equal affection for her; and their mother had encouraged their passion. In this distress they took the resolution to condole with the lover. They sent for him, and he arrived soon after. He found the mother and the daughter shut up by themselves, mingling their tears, and in the deepest distress lamenting the severity of her fate. The lover threw himself at their feet, and let them know that he feared nothing so much as the loss of his mistress; and the prince could inflict nothing on him so dreadful as this loss. That the only way of preserving him from it, was their being immediately married; and that the next day, they might inform their perfidious uncle, that she was no longer a maid. The proposal was accepted; and the mother leaving the room, the lover wiped away the tears of distress that fell from the eyes of his mistress, by instantly marrying her. The uncle discovered the whole affair, and told it to his majesty; who being enraged at his disappointment, gave express orders for bringing to court both the mother, the daughter, and the husband. But they fled, and for some months escaped from place to place. At length, being convinced that they should be at last taken, they got to Acalzika, where the Turkish bassa took them under his protection.

The fear of such accidents obliges those of the Georgians, who have beautiful daughters, to marry them as soon as possible, and even in their infancy. The poor especially marry theirs early, and even in the cradle, that the lords to whom they are subject may not take them away, in order to sell, or make them their concubines.

Georgia

Georgia has but four fortified towns, Teflis, Gory, Suram, and Aly ; of which the former is the capital of the province. It is situated at the foot of a mountain, and by it runs the river Kur. The city is surrounded with handsome strong walls, except on the river side, and extends from north to south. It has a large fortress on the declivity of the mountain, where the garrison only consists of native Persians. Here is a public square, an arsenal, and a market. This fortress is a place of refuge for criminals and debtors. The prince of Georgia is obliged to pass through it, when he goes, according to custom, without the gates of the city to receive the letters and presents sent him by the king of Persia ; because the city has no other entrance, in the road from Persia, but through this fortress : and the prince never passes through it, without the apprehensions that the governor has secret orders to seize his person. Teflis has 14 churches, which is a great number in a country where there is so little devotion.

Though this city belongs to the empire of Persia, and as well as the whole province, is governed by a prince who professes the Mahometan religion, it has not one mosque. The Persians have indeed made use of their utmost endeavours to build them, but have never been able to accomplish it ; for the people immediately rose in arms, pulled down the work, and beat the workmen. The princes of Georgia were indeed glad of these seditions ; for having abjured the Christian religion only to obtain the viceroyalty, they were not willing to consent to the establishment of Mahometanism. The public buildings at Teflis make a handsome appearance ; these are of stone, and kept in good order, particularly the bazars and the caravanseras.

On the 10th, the prefect of the capuchins informed the viceroy of my arrival ; which, indeed, could not be concealed from a prince, who knows the most trifling things that happen at Teflis : but I was desir-

ous of seeing him, and presenting the passports of the king of Persia, addressed to all the governors of provinces, to whom I was strongly recommended; for I made no doubt but at the sight of these orders he would give me a good reception, and an escort to conduct me out of his dominions. This prince, who is called Chanaves Khan, told the prefect that I was welcome, and that I should do him a pleasure to come and see him as soon as I could; and on the 12th, he sent a gentleman to inform me, that as he was entering on a week of rejoicing, during which he should every day give a public entertainment to his whole court, he desired me to come. The capuchins entreated my comrade and I to dress as well as possible, and on their account to make a very noble present to the prince. To this I agreed, being very glad of an opportunity of shewing my gratitude for the important services I had received from them.

It was near noon when we went to the palace, accompanied by the prefect, and one of the community, a good Father Raphael. The prince was in a hall about 100 feet long and 40 broad, built on the bank of the river with an open front on that side.

I shall not describe the order and magnificence of this feast; I shall only say, that a great deal of wine was drank, and that a prodigious quantity of meat was eaten. We arose from table after having sat three hours; yet the most meat was not yet brought in. We made a low bow to the prince on our retiring, when he sent again to tell us, we were welcome, and ordered us to be conducted home.

On the 14th the prince sent us two great flagons of wine, two pheasants, and four partridges. The gentleman who brought them, told me, that the prince had given him orders to enquire, whether I wanted any thing; and whether the capuchins took care to divert us; and to tell us, that if we liked the wine he sent us, we might send every day for it to his pantry. I thanked the gentleman, and desired him

him to assure the prince, that the capuchins suffered us to want for nothing ; and that we drank together the prince's health with the wine he sent. Indeed, we could no where drink better.

On the 16th, the prince invited us to the marriage of his niece, which was performed at the palace. I went there with the prefect and father Raphael, one of the capuchins ; but the marriage ceremony was over before we arrived. It was performed in the grand saloon where we had dined before, and it being full of ladies, no other men were admitted but the prince, and his near relations.

It is only since the Georgians have been subject to Persia that they have forbid their women to converse with men : this, however, takes place only in the towns ; for in the country, and in places where there are no Mahometans, they wear no veils, and make no difficulty of seeing and speaking to the other sex : but as the customs of the Mahometans gradually gain ground in Georgia, with their religion, the liberty of the women decreases in the same proportion.

The marriage feast was on a terrace of the palace, surrounded with a sofa two feet high ; and upon it was erected a grand pavilion, supported on fine columns 22 feet in height, and about 5 inches in diameter. The lining was of gold and silver brocade, velvet, and painted linen, so artfully joined, that by the light of the tapers it appeared like a ceiling composed of flowers and mosaic work. The floors were covered with fine carpets, and the place lighted with 40 large lamps on stands resembling candlesticks, most of which were 40 pounds weight, and 15 inches in diameter ; the four next the prince were gilt, and the others silvered. The stand at the height of a foot and a half, bore a cup full of tallow, which supplied two wicks with light.

The guests, who amounted to about an hundred, were ranged on sofas, extending round the room : the prince sat on one raised above the rest, and cover-

376 CHARDIN'S TRAVELS through

ed with a canopy made in the form of a dome. His son and his brothers were on his right, and the bishops on his left. Soon after we were seated the bridegroom entered, led by the catholicos, and having taken his seat, the prince's relations went to make him their compliments, and to offer him a present; and this was afterward done by most of the other guests, each in his rank. This formed a kind of procession, that lasted about half an hour. The presents consisted of money in gold and silver, and in small silver cups: but all of them together did not, I believe, amount to above 200 crowns.

The feast consisted of three services, in each of which there were about sixty large covered dishes. The first was of all sorts of pilaw or pleo; that is, rice dressed with meat, which was of various colours and tastes: the yellow was dressed with saffron, cinnamon and sugar; the red with the juice of the pomegranate; but the white, which is the best, was of the natural colour. This pilaw is very delicate food, and extremely wholesome. The second service was of tarts, sweet and sour fricasees, and ragouts: the third was of roast meat. All the three services were mixed with fish, eggs, and pulse for the ecclesiastics. Every thing was brought in and taken away with surprising silence: for three Europeans at a table would make more noise than all the guests and servants in this hall, who were no less than 150. The prodigious number of drinking vessels was also very surprising; these were about 120, and consisted of bowls, cups, and horns, sixty flagons, and twelve tankards.

I do not know how long the feast lasted, for I did not stay till the end of it; we retiring at midnight, when the roast meat was not then taken away. No body drank till the third service, and then they began to drink healths in the following manner. They delivered to eight persons nearest the prince, four on his right hand, and four on his left, eight small cups
of

of the same size and fashion full of wine. Those on the right hand drank off the wine first, and then those on the left. The others next them were then served till the health went round. After which they began again with eight larger cups. It is the custom of the country to drink the healths of the great with the largest cups; and the guests, to shew their respect, continue this till they are quite drunk. In this manner they drank for the two last hours of my being there, I afterward learnt that they did not break off till it was light. The capuchins and I were exempted from drinking; and indeed had I drank as much as those who sat near me, I should have died upon the spot: but the prince gave orders that we should drink no more than we liked.

When the healths began, the instruments and vocal music struck up; with which the whole assembly seemed transported, though to me it appeared rude and barbarous.

On the 25th, I desired the prefect and father Raphael to return thanks to the prince for the honours he had conferred upon me, and to desire him to grant me an officer to conduct me as far as Irivan, the capital of Armenia Major; to which the prince readily agreed. He professed to entertain an esteem for the Europeans, and that he should be glad to have a number of them settled in Georgia; and added, that if they came thither for the sake of trade, he would grant them all the advantages they could desire: and that as his country extended to the Black Sea, they would find their advantage in travelling through it to the East Indies.

On the 28th of February we left Teflis, our Mehemander riding before to prevent my paying any duties, and to furnish us with provisions and lodgings on the road. We passed by several towns and villages, and at last arrived at Irivan.

Irivan is a large dirty city, the greatest part of which is filled with gardens and vineyards. It is situated

378 CHARDIN's TRAVELS through

ated in a plain surrounded with mountains, and on the banks of two rivers; the Zengui washing it to the north-west, and a river called The Forty Fountains, from the number of its sources, running to the south-west. Irivan is situated in $31^{\circ} 15'$ north latitude, and enjoys a good air; but it is thick, and very cold. The winter lasts long, and the snow sometimes falls in April. The country is, however, extremely fertile, and the wine produced in its neighbourhood is good and cheap. The Armenians esteem this the most antient city in the world, and believe that Noah dwelt there both before and after the deluge, when he descended from the mountain on which the ark rested. They even say, that here was the terrestrial paradise.

At twelve leagues from Irivan, is the celebrated mountain on which almost all the people of the country are firmly persuaded that the ark rested. This mountain is so high and large, that when the air is clear, it does not appear above two leagues distant. The Armenians even believe that the ark is still on the summit of this mountain; and say, that a monk, named James, went half way up the acclivity: he could go no farther, because, having ascended thus far every day, he was, while asleep in the night, carried back to the place from whence he set out in the morning. They add, that this continued a long time, till God being willing to satisfy in part his desires, sent him a piece of the ark by an angel, and ordered him to be told, that all access to the top was forbidden to mankind.

At the foot of the mountain is a village of Christians, and a monastery: for which the Armenians have great devotion, believing that Noah first offered sacrifices there after the deluge. This is called The Monastery of the Apostles; from its being pretended that the bodies of St. Andrew and St. Matthew were found there, and that the skull of that evangelist is preserved in the church of the monastery. The people

people relate a hundred other absurd particulars of this place, and of the country all around, which they make their holy land.

I having sent to inform the governor of Irivan of my arrival, a messenger came to tell me that I was welcome; and that he was very desirous of seeing me, and a part of the jewels I had brought. I was then asked how many men I had with me, and whether I chose to lodge in the fortress, or in the great caravan-sera. I chose the latter; because there can be no place more secure, and there is no want of company, for merchants come there from all parts of Asia. On this, the governor giving orders for my having one of the best apartments, I went thither the next day, with all my baggage, and about noon an officer belonging to the governor brought me an order from the Intendant to receive daily from the proper officer, bread, wine, flesh, fish, fruit, rice, butter, wood, and other necessaries for six persons. The quantity for each is regulated; but the portion allowed for one person is sufficient for two.

On the 10th, I went, by the governor's desire, to pay him a visit, and found him in a large handsome light closet, with several lords of the country. He treated me with great complaisance, told me three times that I was welcome, and entertained me with sweet-meats and Russian brandy. I shewed him my patents, after which he spent an hour in asking me news of Europe, in relation to the wars in that part of the world; the present disposition of the Christian princes, and the state of the sciences, with the new discoveries that had been made. He spent another hour in examining the jewels I had brought, of which he talked like one who was well acquainted with them. He set aside those that particularly pleased him, and such as he thought would be agreeable to the princess his wife. Having kept me to dinner, he honoured me afterward with his conversation for half

half an hour longer, and then dismissed me, ordering my mehemander to suffer me to want for nothing.

This governor was one of the greatest lords of Persia; he was beloved by the king, and revered by the court; his two sons were his majesty's chief favourites; and he was respected by the people on account of his justice and integrity. Indeed he well deserved his good fortune; for beside these amiable qualities, he was a man of sense, and fond of the arts and sciences.

On the 12th, I dismissed the officer belonging to the viceroy of Georgia, who had conducted me to Irivan; on which occasion I made him a present of eight pistoles.

On the 6th of April, I dined with the lieutenant of the fortress, who was a native of Daghestan, an extensive country covered with mountains, on the confines of Russia; and I had the pleasure of hearing him relate many singularities, with respect to the manners and customs of his country. The next day the treasurer entertained me in the same manner. I now made these gentlemen small presents, in return for the favours I had received from them.

On the 17th we arrived at Tauris, the second city of Persia, both with respect to its extent, commerce, riches, and number of its inhabitants. There is the largest square at Tauris I have ever seen; it being much more spacious than that of Ispahan. The Turks, when they were in possession of this city, have frequently drawn up within this square 30,000 men in order of battle. In the evening the populace are diverted there with drolls, mountebanks, wrestling, ram and bull-fights; the repeating of pieces in prose and verse, and dancing wolves. This spacious square is in the day time used as a market for all kinds of provisions.

The number of inhabitants at Tauris, I believe, amounts to at least 550,000 people; beside a multitude

tude of strangers that are constantly there from all parts of Asia. The finest Persian turbans are made in this city; and I have been assured by the principal merchants, that the inhabitants annually manufacture 6000 bails of silk. The commerce of this city extends not only all over Persia, but into Turkey, Russia, Tartary, the Indies, and to the Black Sea.

I stayed at Tau-is for some time, during which I sold a number of jewels to the governor, and the son of the receiver-general of the province, for which I received a thousand crowns; but they would not allow me to get any thing by them: the first placed to my account his father's interest with the shah, and the other that of his brother's, and of his uncle Mirza Sadec, the great chancellor; forcing me to take the letters of recommendation they offered me, as a recompense for giving them the profit I ought to have made. It is impossible to conceive the caresses, the flattery, the engaging and agreeable behaviour used by the great in Persia, to promote their own interest, even in affairs of the smallest moment: in which they act with such an appearance of sincerity, that a person ought to be perfectly acquainted with the genius of the country and of the court, to prevent his being deceived by them.

As this was the time when the Curdes, the Turkuman, and the other nations who dwell in tents, and are mostly robbers, quit the plains, on account of the heat of the sun, and remove with their flocks and habitations in the mountains in search of shade and pasture, we were advised for the greater security to wait for company: for this purpose I stayed till the 28th of May, and then set out with the provost of the merchants, who had fourteen horses and ten valets.

Leaving Casbin, or Caswin, to the right, we proceeded on our journey toward Ispahan. We had for some time set out an hour or two before sun-set, and compleated a journey of about five or six leagues by

30 CHARDIN'S TRAVELS through

about midnight. People in the east generally travel in this manner during the summer, to secure themselves from the heat of the sun, which is very fatiguing both to man and beast. In the night they travel with greater speed. The servants from time to time proceed on foot, and the masters themselves are glad to walk a little to prevent their being seized with sleep, and to keep themselves warm, which eases the horses. On their arrival they go to bed, and gain in the day the sleep they lost in the night.

On the 13th we proceeded to Kom, a large city situated along the bank of a river. It has also several handsome caravanseras, and fine mosques; the most beautiful of these last, is that in which are interred the princess Fatima, Mahomet's daughter, and the two last kings of Persia. The structure of this mausoleum is beautiful, and its ornaments extremely sumptuous. The access is through four large and stately courts; the first of which is a handsome garden, and the rest is paved with transparent marble, and surrounded with neat lodgings for the priests. The door to each mausoleum is plated with silver, and the tombs are surrounded with gates of the same metal. Nothing can be imagined richer, neater and more magnificent than these mausolea. To that of Fatima the Persians give the name of Maffuma, or Pure, and hold it in great veneration. There is a revenue of 3200 tomans belonging to the place.

On the 24th we arrived at Ispahan, the metropolis of Persia, and one of the largest cities in the world; for, including the suburbs, it is not less than 24 miles in circumference. Some persons compute the number of the inhabitants at 1,100,000, but those who make the most moderate computation suppose they amount to only 600,000, and the number of houses were at this time said to amount to about 29,460, without including the palaces, mosques, public baths, bazars, and caravanseras. The city appears as well peopled as London; it is built on
the

the banks of the Zenderoud, over which are three fine bridges, one near the middle of the city, and one at each end. The walls of Ispahan are about 20,000 paces round; they are only built with earth, and are so hid by the houses and gardens, both on the inside and without, that in many places they cannot be seen. The city is also defended by a ditch and a castle.

The beauty of Ispahan particularly consists in the great number of its magnificent palaces, handsome houses, large caravanseras, beautiful bazars, and in its canals and spacious streets, the sides of which are adorned with rows of lofty plane-trees; but the other streets are generally narrow and crooked. The worst is, they are not paved; but as, on the one hand, the air is very dry, and on the other, the people water the street before their houses morning and evening, they are neither so dirty nor so dusty as might be expected. They have three other considerable inconveniencies: one, that the streets being over vaults made for the passage of the canals which run under them, they sometimes fall in and endanger the lives of the passengers; another is, there being wells in the streets, the sides of which are even with the earth, the passengers are exposed to the same danger, if they do not take sufficient care; the third inconvenience is a very disagreeable one, which is, that under the walls of the houses are large holes for receiving all the filth, and sometimes serving as common bog-houses. The streets, however, do not stink as might be imagined; which is in part owing to the dryness of the air, and also to these pits being emptied every day by the peasants, who bring fruit and other provisions to the city, and load their cattle with the ordure, which they carry away to manure their gardens.

The city on every side appears at a distance like a wood intermixed with large and lofty domes and minarets.

On

384 CHARDIN's TRAVELS through

On the 2d of February, 1674, having sold great part of my jewels, I left Ispahan, and arrived on the 13th at the ruins of the antient Persopolis*.

At a distance these magnificent remains appear as in a kind of amphitheatre, the mountains forming a half moon as if to embrace them. They are seated in a fine plain that extends two leagues in breadth from the south-west to the north-east; and near forty leagues in length from the north-west to the south-east. This plain is usually called Mardasjo, and the inhabitants pretend that it contains 880 villages, and about 1500 within the distance of 12 leagues round the ruins, including the villages seated among the mountains; some of which are adorned with beautiful gardens. The greatest part of this plain is, in the winter season, flooded with water, which is a very advantageous circumstance with respect to the rice that grows at that time. The soil of this agreeable plain is mostly converted into arable lands, and watered with a number of streams that render it exceedingly fertile. It abounds with many sorts of birds, and more particularly with cranes, pigeons, quails, snipes, partridges, hawks, and vast flights of crows, which are very numerous throughout all Persia.

The antient palace of the kings of Persia, usually called the house of Darius, and by the inhabitants Chel-menar, or Chil-minar, which signifies the forty pillars, is situated to the west, at the foot of the mountain of Kuligrag-met, or Compassion, antiently called the Royal Mountain, which is entirely composed of freestone. That superb edifice has the walls of three of its sides still standing. The front extends 600 paces from north to south, and 390 from east to west, as far as the mountain, where an ascent is formed

* There are no remains of the city itself now standing; those still to be seen, belonging, according to Sir John Chardin, either to an antient temple, or according to Mr. Cornelius le Bruyn, to the celebrated palace of Persopolis, wantonly burnt by Alexander the Great.

between

between some scattered rocks; beyond which there appears to have been formerly some other buildings, the rocks appearing in some places finely smoothed and polished.

The top of this edifice presents to the view a platform of 400 paces, extending from the middle of the front wall to the mountain; and along three sides of this wall is carried on a pavement of two stones joined together, eight feet broad. With respect to the height of the wall, it is in some places 24 feet; but it is not every where so high, in some places the earth about it is raised, and in others the wall itself has sunk. On examining the previous remains, we must proceed as we do in examining those celebrated beauties, whom age or sickness has brought low, that is from the traces of beauty we see, form an idea of what they were. The stones of the wall are black, harder than marble, some of them finely polished, and many of them of such an amazing size, that it is difficult to conceive how they were able to remove and raise such prodigious masses.

The principal staircase is placed between the middle of the front, and the northern end of the edifice. It consists of two flights of steps, that wind off from each other to the distance of 42 feet at the bottom. These steps are only four inches high, and 14 in breadth. They are the most commodious (says M. Le Bruyn) I ever saw, except those of the viceroy's palace at Naples; which are, however, in my opinion, something higher. There are 53 of these steps on the northern side, and 53 to the south; but these last are not so entire as the others. I am likewise persuaded that there are several others under ground, that have been covered over by length of time, as well as part of the wall, which rises 44 feet 11 inches high in the front. At the bottom of these two flights of steps, is a single flight, extending 51 feet 4 inches from one to the other; from thence the two flights

are carried off from each other, and return back to the center at an equal distance from the extream parts of the top : and above these flights is a pavement of large stones, and another single flight of steps 75 feet in width, answering to that of the bottom, and leading up to the grand entrance of the edifice. This staircase has a very fine and singular effect, answering to the magnificent remains of the rest of the building.

On ascending the upper steps, the spectator sees before him, at the distance of 42 feet from the front-wall of the staircase, two grand portals, and as many columns. These portals are 22 feet 4 inches in depth, and 13 feet 4 inches in breadth. On the inside, upon a kind of pilaster on each hand, is a large figure in basso relievo ; they bear some resemblance to the sphynx, and are 20 feet from the fore to the hinder legs, and 14 feet and a half high. The faces of these animals are broken off, and their bodies much damaged ; but what is most extraordinary, the breast and fore-feet project from the pilaster. Those of the first portal are turned toward the staircase, and those of the second, each of which has wings, face the mountain. Indeed it is impossible to know what these figures, thus mutilated, were designed to represent ; but the bodies have some resemblance to that of a horse. On the upper part of these pilasters are characters, which from their smallness and elevation it is impossible to distinguish. The height of the first portal is 39 feet, and that of the second 28 ; the pilasters stand on a base five feet two inches in height.

The two columns that appear between the portals are the least damaged of all, particularly with respect to their capitals, and the other ornaments of the upper parts ; but the bases are entirely covered over with earth. They are 14 feet in circumference, and rise to the height of 54 feet. There were formerly

merly two others between these and the last portal, several pieces of which lie half buried in the ground.

At the distance of 52 feet south of the same portal is a large basin for water, cut out of a single stone 20 feet long, and 17 feet five inches in breadth, and raised three feet and a half above the surface of the floor. From this basin to the northern wall is an extent of ground comprehending 150 paces in length, in which nothing is to be seen but the fragments of large stones, and part of the shaft of a column that is not fluted like the rest, and is twenty feet in circumference. Beyond this track of ground, and as far as the mountain, the earth is covered with heaps of stones.

Proceeding southward from the portals already described, you see two other flights of steps resembling the former, the one to the east, and the other to the west. On the upper part the wall is embellished with foliage, and the representation of a lion rending a bull in basso relievo, much larger than the life. There are also small figures on the middle wall. This staircase is half buried under the earth.

From hence extends a wall 45 feet in length, beyond the lower part of the staircase, and then is an interval of 67 feet, extending to the western front, which corresponds with the other, and has three ranges of figures one over the other, with a lion tearing an ass that has a horn projecting from the forehead; and between these animals and rows of figures is a square filled with antique characters, the uppermost of which are defaced. The figures are less damaged in that part of the structure where the ground is lower: but the wall, which extends from the staircase to the western front, has not any figures. On the other side the stairs are three ranges of small figures; but these on the upper row are only visible from the waist downward. These figures are only two feet nine inches high, and the wall, which is

five feet three inches in height, has an extent of 98 feet.

On the top of the steps, last described, is an entrance into an open place paved with large stones, whose breadth is equal to the distance from the staircase to the first columns, which comprehends the space of 22 feet 2 inches. These columns are disposed into two ranges, each of which consists of six pillars, but none of them are entire; there are also eight bases or pedestals, and the ruins of some others. At the distance of 70 feet 8 inches, were formerly six rows of other pillars, each row consisting of six; these 36 pillars were likewise 22 feet 2 inches distant from each other, but only seven of them are now entire; however, all the bases of the others are standing.

At the distance of 70 feet 8 inches from these rows of columns on the west, toward the front of the staircase, were once twelve other columns in two ranges, each of which contained six, but only five are now remaining. The ground is there covered with the fragments of columns, and the ornaments that served for their capitals; between which are pieces of sculpture representing camels on their knees. On the top of one of the columns is a compartment representing camels in that posture.

On advancing toward the east, you are presented with a view of several ruins, consisting of portals, passages and windows. The insides of the portals are adorned with figures in bas relief. These ruins extend 90 paces from east to west, and 125 from north to south, and are 60 paces both from the columns and the mountains. In the middle of these ruins the earth is covered with 76 broken columns; 19 of which still support the entablature: their shafts are formed of four pieces, beside the base and capital.

At the distance of 118 feet from these columns to
the

the south, is an edifice that rises higher than any other part of the ruins, from its being situated on a hill. The front wall, which is five feet seven inches high on that side, is composed of a single range of stones, some of which are eight feet deep; and the wall extends 113 feet from east to west, but has neither figures nor any other ornaments. However, in the middle of the front are the ruins of a double staircase, on the sides of which are several figures. The rest of the building was chiefly composed of large and small portals, and is entirely destroyed. The largest of these portals is five feet wide, and five feet two inches deep. Among the rest, two portals appear to the north, with three niches or windows walled up. Under these portals are the figures of a man and two women, down to the knees; for their legs are covered with earth that is raised against them. Under the other gate is the figure of a man holding a lion by the mane. To the south is a portal and four open windows, each of which is five feet nine inches wide, and eleven in height, including the cornice; their depth is equal to that of the grand portals. The two sides of this gate are carved with the figure of a man, with something on his head resembling a tiara. He is accompanied by two women, one of them holds an umbrella over his head. On the inside, three niches are covered with ancient Persian characters.

There are two other gates to the west that are not covered; within one of these is the figure of a man fighting a bull: with his left hand he grasps a horn in his forehead, while with his right he plunges a dagger into his belly. On the other side the figure, another man clasps the horn with his right hand, and stabs the beast with his left. The second portal has the figure of a man carved in the same manner, with a winged deer, that has a horn in his forehead. Horns were antiently the emblems of strength and

majesty; they were therefore given to the sun and the moon; and Alexander was called by the Orientals, Dhulkarnam, or the horned, because he made himself king of the horns of the sun, that is, of the east and the west.

Behind this edifice are the ruins of another, which exceed it in length by 38 feet. It has also niches and windows, the former of which are cut out of single stones. A little to the south is a double flight of steps, separated by walls embellished with small figures and foliage.

Farther to the south, are subterraneous passages, into which none of the natives of the country dare to enter, though they are said to contain great treasures; this is owing to a general persuasion, that all the lights carried into these places will go out of themselves. This opinion did not, however, intimidate either Sir John Chardin or Mr. Le Bruyn; they both examined them with the utmost care, and proceeding with lights through these passages, till they ended in a narrow track, which extended a great length, and appeared to have been originally contrived for an aqueduct; but its straitness rendered it impossible to be passed.

Still farther to the south are the remains of another edifice, which extend 160 feet from north to south, and 191 from west to east. Ten portals belonging to it are still to be seen, together with seven windows and forty inclosures, that were formerly covered rooms. In the middle are the bases of 36 columns in six ranges, and the ground is covered with large stones, under which were aqueducts.

There antiently stood another structure to the westward of the last mentioned building. On the ruins of the wall, which still rises near two feet above the pavement, are cut the figures of men in basso relievo, each represented with a lance. The ground enclosed by this wall contains a number of round stones that were the bases of columns.

On

On the east side of these last ruins are the remains of a beautiful staircase, 60 feet in length, resembling that of the front wall; but though most of the steps are destroyed by time, the wall that separates the two flights is still eight feet in height, and adorned with figures almost as big as the life. The front contains the representation of a lion encountering a bull: there are also lions of the same workmanship on the wings of the staircase; both of them accompanied with characters and figures almost as big as the life. Columns were formerly disposed between this edifice and the other last mentioned. Among these ruins are four portals, each adorned with the figure of a man, and two women holding an umbrella over his head.

A little to the north of these two last edifices are two portals with their pilasters, on one of which is also the figure of a man and two women, one of whom holds an umbrella over his head. About these women is a small figure with wings, which are expanded to the sides of the portico. The lower part of the bust of this figure seems to terminate on the two sides, with a spread of foliage, and a kind of frieze. Over the second figure a man is seated in a chair, with a staff in his hand; and another stands behind him, with his right hand upon the chair: a small figure above holds a circle in its left hand, and points to something in his right. Under this portal are three ranges of figures, all of which have their hands lifted up; and over the third pilaster, which still remains, two women hold an umbrella over the head of a man. The earth is also covered with fragments of columns and other antiquities.

From hence you proceed to the last ruins of the structures on the mountain. On the south-side are two portals, under each of which a man is seated in a chair, with a staff in his right hand, and in his left a kind of vase: behind him is another figure,

which holds something on his head like the tail of a sea-horse, and has a linen cloth in his right hand. Behind are three rows of figures with lifted hands: four in the first, and five in each of the other two rows. They are three feet four inches high; but the seated figures are much larger than the life. Above this are several ornamental ranges of foliage, the lowest of which is intermixed with small lions, and the highest with oxen. Over these ornaments is a little winged figure, which holds in his left hand something that resemble a small glass, and makes a signal with its right. These portals are twelve feet five inches in breadth, and ten feet four inches deep; and the highest of the pilasters is from twenty-eight to thirty feet. On the two toward the north a man is seated, with a person behind him, like the preceeding figures; and behind this are two other men, holding in their hands something that is broken: before the figure represented sitting, are two other figures, one with his hands on his lips with an air of salutation, and the other holding a small vessel. Above these figures is a stone filled with ornaments, and below are five ranges of figures, three feet in height: these are a band of soldiers armed in different manners. From the foot of these mountains you have a full view of all the ruins, except the walls and staircases that cannot here be seen.

No other difference is observed in the columns, except that some of them have capitals, and others have not; with respect to the elevation of those that are perfect, they are all from 70 to 72 feet high, and are 18 feet five inches in circumference, except those near the first portals. The bases are round, and 24 feet five inches in circumference; these are four feet three inches high, and the lower moulding is one foot five inches thick. They have three sorts of ornaments, which may be termed capitals.

Beside the basso relievo already mentioned, there are

are many others ; particularly the representation of a triumph, or a procession of people bearing presents to a king, consisting of a great number of figures, with some led horses, an empty chariot, a led camel, &c. The drapery of all the human figures in this edifice is extremely singular, and has no relation to that of the antient Greeks and Romans. Their military habits are agreeable to the mode of the Persians and Medes. The rules of art are not observed in the figures, since no muscles are visible in the naked parts, and the figures themselves have a heavy air : nothing has been observed but the contours, and this neglect causes them to appear stiff and inelegant : the drapery has also the same defects, and the whole has a tasteless sameness. However, the proportions have been finely kept, which proves that those who made them were not entirely destitute of capacity, but were probably obliged to be too expeditious to finish them with proper care. The generality of the stones are polished like a mirror, particularly those within the portals, and which compose the windows and pavements. These are of different colours, as yellow, white, grey, red, deep blue, and in some places black ; but the stones of the greatest part of the edifice are of a clear blue.

Indeed every thing corresponds with the grandeur and magnificence of a great king's palace, to which the images and relievos give a surprising air of majesty. It is certain there have been very stately portals and grand galleries to afford a communication with all the detached parts of the structure : most of the columns, whose remains are still so beautiful, were evidently intended to support those galleries, and there even seems to be still some remains of the royal apartments. In a word, the magnificence of these ruins can never be sufficiently admired ; and this structure must undoubtedly have cost immense treasures. This palace, which was the glory of all the East,

East, owed its destruction to the debauchery and frenzy of Alexander the Great, who after he had preserved it from the ravages of war, above 2000 years ago, reduced it to ashes at the solicitation of Thais a Grecian courtesan.

There are two ancient tombs of the kings near the mountain, one to the north, and the other to the south; both of them are hewn out of the rock, and are noble fragments of antiquity. Their fronts are covered with figures and other ornaments; and the form of both are nearly the same. That part of the tomb on which the figures are carved is 40 feet wide: the height is almost equal to the width below, and the rock extends on each side to the distance of sixty paces. Below, a range of four columns support the entablature on their capitals; each of which is composed of the heads of two oxen as far as the breast, with the forelegs bent on the top of each column. The gate which is surrounded with ornaments, is placed between two of these columns in the middle, but is at present almost closed up. Above the columns is the cornice and entablature, adorned with 18 small lions in bas relief, nine on each side advancing toward the middle, where there is a small ornament resembling a vase. Above the lions are two ranges of figures, almost as large as the life, fourteen in each range, armed and lifting up their hands, as if to support the building above them; and on the side is an ornament somewhat in the form of a pillar, with the head of some animal that has only one horn. Above this is another cornice, ornamented with leaves. On the left, where the wall projects, are three rows of niches, one above each other, each of them containing two figures, armed with lances, and three others on the side armed in the same manner. There are likewise two on the right side, with their left hands placed on their beards, and the right on their body; on the side of these are three others, in the same disposition as those
on

on the other side. At some distance below, and between these figures and an ornament that has some distant resemblance of a round pillar, there is another figure on each side, very much impaired. Above on three steps stands a figure that has the air of a king, pointing at something with his right hand, and holding a kind of bow in his left. Before him is an altar, on which an offering is made, from whence the flames are represented ascending. Above this altar appears the moon, and it is said, that there was once a sun behind the figure; but nothing of it is now to be seen. In the middle, and above all this appears a small mystic figure, that is also to be seen in several parts of the other buildings.

Two leagues from these ruins is a place called Noxi Rustan, but the traveller is obliged to take a large circuit to go thither; because a river crosses the country, which can only be passed over a bridge, at a considerable distance: the plain is also cut into a variety of small canals, that are so many impediments to travellers in their way thither. In this place are four tombs of persons of eminence among the antient Persians, that much resemble those of Persepolis; only they are cut much higher in the rock. This place receives its name from one Rastan, whose figure is there carved to perpetuate his memory. He is said to have been a potent prince. The tombs have their bases 18 feet above the surface of the causeway, and rise about four times that height; and the rock is twice as high as the tombs, which are 60 feet wide in the middle. Under each tomb is a separate table, filled with large figures in low relief; and on two of these tables are some traces of men fighting on horseback.

On the 19th of February I left Persepolis, after having staid there five days, and then proceeding nine leagues, the next morning reached Schiras, the capital of the province of Fars, and one of the greatest
and

and most considerable cities in Persia. It is situated between the mountains, in a plain between seven and eight leagues in length, and about four in breadth : as fine and as fertile a spot as imagination can conceive.

The great streets are bordered with trees : these are their principal ornaments ; for there are not many grand bazars, nor fine baths. Most of the buildings of the city are in ruins, and the streets so narrow and dirty, that they are hardly passable in rainy seasons ; and in several places passengers are obliged to bend their bodies in order to walk under the arches before the houses, especially in the quarter inhabited by the Jews. The streets are also made extremely offensive by the many necessary houses in them, which render the air very disagreeable : the jackals not only infest the burying grounds, but often commit great disorders in the city, and in the night-time make dismal howlings that resemble an human voice.

The public gardens at Schiras, which are about twenty, are extremely delightful ; the trees are the largest of the kind perhaps in the world : these are planted without order, and the soil enamelled with flowers, which are in the greatest plenty, and of the brightest colours. In the king's garden, to the south of Schiras, I observed a tree, the trunk of which was eight yards round. The inhabitants, from the great age of this tree, conceive the highest veneration for it : they go to pray under its shade, and tie chaplets, amulets, and pieces of their cloaths to the boughs. The sick, or others for them, come there to burn incense, to fix lighted candles to it, and to perform other superstitious ceremonies, with the hopes of recovering their health. There are throughout Persia, many trees thus superstitiously revered by the people.

About a quarter of a league to the east of Schiras is the tomb of sheik Sadi, one of the most celebrated Persian authors in prose and verse, who lived about

400 years ago, and whose works contain the finest morals. On one side of his tomb is a large octagon basin, the water of which is moderately warm, and contains plenty of fish consecrated to the sheik; but the common people imagine, that if any person takes them, he will be punished with sudden death: but though I was several times at Schiras, I never went thither without having a good plate of these fish with the Carmelite friars, with whom I always lodged.

On the same side of the city, by the corner of a mountain, are the ruins of an antient castle, and at some distance from it a convent of dervises, near which are two deep holes in the ground: the mouth of one of them is four feet and a half round, and it is of an unfathomable depth. I was told, that on throwing a large stone into it, one might distinctly repeat the Lord's prayer, before the noise made by its falling ceased; and this I found to be true, by trying the experiment three times successively.

A league beyond these ruins, you see the remains of an antient building of stone and marble, which, notwithstanding the solidity of the structure, and the durability of the materials, is greatly decayed. It is a small temple, 35 or 40 paces round, situated on the declivity of a mountain, with three gates, which are still pretty entire, opening to the north, south and east. They are eleven feet high, and three broad; on the sides of each is the figure of a woman done in relief as big as the life, resembling those at Persepolis. The Persians call this place Mador Sulemon, that is, the Mother of Solomon: they pretend that she built the temple, and came hither to pay her devotions. Bizarus relates, that a tomb is found there inscribed with Hebrew characters; but I saw no such thing, and am persuaded that these opinions are ill founded.

The fertility of the country about Schiras is very surprising. It produces the finest horses, and the
best

best pastures. The sheep are so fat, that their tails weigh eighteen or twenty pounds weight. As to the fruits, among the rest the pomegranates are as large as the head of a new born child: but the best fruit is the grape, of which there are three principal sorts; one very small, which is sweet and delicious, and the seed so minute and tender that it can scarcely be perceived; the great white grape; and a large red grape, the bunches of which weigh 12 or 13 pounds. Of this grape alone they make the excellent wine distinguished by the name of the Wine of Schiras, which, for its fine colour and richness of taste, is esteemed the best, not only in Persia, but throughout the east.

On the 24th I left Schiras, where I had lodged in the monastery of the Carmelites, who give a very civil reception to all the Europeans who come to them, without distinction of nation or religion, and thankfully take whatever any one gives them in return for their hospitality.

On the 7th of March I set out from Laer at three in the afternoon, and passing by the village of Chercoff, which is full of gardens, arrived at Gormouth; a town, which, with its gardens, consisting chiefly of date-trees, was a league in length, and beyond the town, groves of these trees extended as far as the eye could reach. The inhabitants of Caramania Desert retire, during the summer, into these woods, to shelter themselves from the heat, which in that season is insupportable, as I found in the year 1677, when I passed through this country at the end of August: for then the wind was so hot, even in the night, that I was frequently obliged to turn aside my horse and cover my face with my handkerchief, to avoid the blasts that could no more be endured than flame. I was once reduced to the necessity of throwing myself from my horse, and lying with my face to the earth, to avoid the scorching vapours; but found that those which arise from thence were even still more suffocating.

ing. In the day I was obliged to continue naked in a caravan^{sera}, from nine in the morning till four in the afternoon, seated or lying on a skin of Russia leather, not only on account of the heat, but because water incessantly flowed from my body in sweat, in in such a manner, that I could neither read nor write, and every thing I took in my hand was immediately wet. I had taken two camels at Laer with my usual baggage, the one to carry water, and the other provisions, because the country was deserted; and really for 25 leagues, that is, from Gormouth to Courtoon, I did not see a single person, every body being then retired into the woods of date-trees, or into the mountains; and as the dates were then ripe, the people lived on almost nothing else. This fruit is nourishing, and wherever it grows there is a certainty of finding water. It is to be observed, that the land which bears dates is always sandy; and that at 12 or 15 feet beneath the surface, water is to be found: the people therefore dig pits, and those that are last dug have always the best water.

I remember, that performing this journey five years before, I happened to lose my way, and ramble into the mountains: I thought myself lost, and expected never to return. Having wandered part of the night, I laid myself at the foot of a tree, holding my horse by the bridle, and waiting till it was light. When the day came, I discovered a wood of date-trees at two leagues distance, where being arrived, I found I had advanced six leagues on my way, and a collector of the taxes conducted me to the road. I never suffered so much in my whole life; the morning appeared to bring some coolness with the dew, but the heat returning with the sun, at first consumed this small humidity, and affected me so violently, that I could not even sweat, it seeming to burn and dry up my very entrails. My horse stopped at every step, not having strength to advance; but
what

what pressed me most, was my not being able to keep either my mouth or my eyes open, on account of the exhalations from the earth, which rose to my face like gusts of flame pouring from the mouth of a lighted oven. I also observed two circumstances in these regions during the heat of summer; the one is, that the fields are entirely burnt up, and there arises through the whole night and morning vapours excited by the heat of the earth, which cover it in such a manner, that it cannot be discovered at fifty paces distance, it perfectly resembling a sea, or some great lake in a calm.

On the 9th, I proceeded six leagues through a mountainous and stony country, where are nevertheless many streams of running water, especially in spring: these are very clear; but great care must be taken not to drink this water, it being almost as salt as that of the sea, which proceeds from the land over which it passes; for this land is in summer white with the salt that covers it. We stopped at Tanguedelan, where are two caravanferas with cisterns. This place is between two very high mountains, a quarter of a league distant from each other. One of the caravanferas has a basin of running water; but it is brackish, and not fit to drink: yet it is brought by a grand aqueduct to this caravanfera, whence it takes its course toward the opposite mountain, through which it passes by a canal cut in the rock, 300 paces in length.

On the 12th, I met a great lord on the road, named Ali Kouli Khan, who was returning from his government of Gambroon, in order to go to a province in Persia, given him by the shah. He had a grand train: his women, with all that belonged to them, were carried on 80 camels, 40 mules, and 20 horses. His own retinue and effects were conveyed on twice as many camels and mules. Many of the peasants fled from the villages on the road, for
fear

fear that his men should take their provisions by force.

As I was preparing to set out at five in the evening, I observed that the air was darkened, as when the sky is covered with clouds; and considering that this could not be the case, I recollected that these clouds consisted of locusts; and indeed, as they passed, a prodigious number of those destructive insects fell to the ground: they were the largest I had ever seen, and so heavy that they could not rise again. The peasants gathered them as they fell; and told me, that in this season such clouds appear almost every night: having gathered, they cry and salt them, after which they live upon them, and sell them to each other very cheap, as they are their common food.

This day we proceeded five leagues in a very level country, but through moving sands into which the horses sunk. After advancing a league, we passed by a small village abounding with date-trees and running water: the inhabitants I found there cutting their corn; and as I had seen the people about Jerusalem sowing the land about three weeks before, I could not help thinking it very remarkable, that I should see people sow corn after the middle of February, and reap it before the middle of March following. This happened to me several times in my journey in Persia in the like space of three weeks: indeed the empire of Persia is so fertile and so extensive, that it has summer and winter at the same time, the one on one side, and the other on the other.

The next day, I set out at two in the morning, and reached Gamberon, or as it is called by the Persians, Bahr el-Bassie, or the Port of Gamberon, situated to the south-east of Solat, as that town is of Ispahan. The distance between this place and the last mentioned city is computed at 100 leagues; but these leagues are very long, and the mountains,

with the badness of the roads, render the journey very tedious.

The houses of Gambroon are built so near the water, that in a high sea they are washed by the waves. It is situated between the islands of Ormus and Kismis, the one to the left and the other to the right; and the coast of Arabia being bordered by high mountains, may also be seen in a clear day to the right, at 20 leagues distance. Three leagues behind Gambroon are also very high mountains, which are far from being barren, they being covered with trees and abounding with water. The territory belonging to Gambroon is, however, dry and sterile, it consisting of moving sand. The town is surrounded by a wall on the land side, and has two small fortresses. The houses are computed at 14 or 1500, one third of which are Indian Gentoos or Idolaters, and a few Jews; the greatest part are Persians, and the rest English, French and Dutch, belonging to their respective companies. The Governor of the province usually resides there, and not at the capital, which is called Neris, and is ten days journey from thence: he has a pretty large and commodious palace at the end of the town, at the greatest distance from the sea, built with stone brought from the isle of Ormus, and all the houses have flat roofs.

This town has no port, but the road is as large, good and safe, as any in the universe; however, it has one great inconvenience, which is, that the vessels that stay there during the summer, are subject to be greatly damaged by being eaten with the worms. The ships lie at anchor in four or five fathoms water, in as secure a situation as if they were in a basin.

The water of Gambroon is very brackish, and drunk by none but the poor: it is taken out of pits dug three fathoms deep in the sand. The common people drink the water of Mines, a village at the distance of a league from the port; and the people in
easy

easy circumstances drink the water of Issin, a large and fine village situated at the foot of the mountains.

As to the air of Gambroon, it is extremely disagreeable and unhealthy: the wind almost throughout the year changes four times a day. From midnight to break of day it blows from the north and is cold; from break of day till ten or eleven o'clock in the morning, it blows from the east, and is also cold: a south wind arises about three o'clock, which is hot, it proceeding from the sea; this changes to the west at sun-set, and blows hot till midnight. These sudden changes of the air from hot to cold produce many diseases, that are extremely fatal to foreigners; the most common of which are the dysentery, the bloody-flux, and malignant fevers.

Provisions are here very good, and in great plenty, particularly fish, which are brought ashore fresh night and morning: they sometimes catch antelopes and partridges; but the natives live chiefly on milk and plants, of which there are here all sorts. As to fruits, they being brought from a great distance, cannot be had very cheap: the most common are nectarines, quinces, citrons, oranges, pomegranates, figs, melons, apples, pears, nuts, almonds, and grapes of several kinds.

On the 13th of March, the principal person belonging to the French company took me with him to dine with the governor, who entertained us with great magnificence after the Persian manner; that is, we had music and dancing, and among the rest a young Indian posture-master. The entertainment lasted five hours. It began at ten o'clock with a slight breakfast: dinner was served up about an hour after, at which the governor and some of his guests drank to excess. No body was forced to drink; but so many healths were proposed, that it was necessary to drink a great deal. Swordsmen in the East accustom themselves to drink wine after our manner; for

when the healths of the kings of France and Persia, with those of the principal persons present, were drank, they were accompanied with the discharge of the cannon of the fortresses, with those of the governor's palace, and of the vessels in the road.

I had not been long at Gambroon before the badness of the climate affected all my men, who were taken very ill, and I myself was much disordered; when being informed of the danger of our being soon carried off if we stayed there, I resolved to return to Ispahan, without waiting any longer for a vessel I expected from India. I therefore set out, but was taken so ill at Tanguedelan, that my life was despaired of: I however recovered, reached Ispahan, and soon after returned to Europe.



A BRIEF
A C C O U N T
O F
I N D O S T A N :

Interpersed with the Observations of

Sir THOMAS ROE, Mr. HOLWELL,
And other Writers.

THE name of India was doubtless derived from the river Indus, the western boundary of this extensive country, which is situated between the Indus and the Ganges; but it is at present known by the name of Indostan, or India Proper, and by the natives is called Mogulstan, or the empire of the great Mogul, who is descended from Tamerlane, who was a Mongul Tartar.

This country is of very great extent, and is bounded by Ulbec Tartary and Tibet on the north; by another part of Tibet, with Ava, Achem, and the bay of Bengal, on the east; by the Indian ocean on the south; and by the same ocean and Persia on the west. It extends between 66° and 92° east longitude from London, and between 7° and 40° in north latitude; and is 2043 miles in length, from north to south, and in the broadest part 1412 in breadth, from east to west; but the most southern part of the peninsula is not 312 miles broad.

The north-east division of India contains the province of Bengal, which is situated at the mouths of

the Ganges, and those of Naugracut, Jesuat, Patna, Necbal, Gor, and Rotas, which are in the mountains of Naugracut. The south-east coast of the peninsula, called the Coast of Coromandel, contains the provinces of Orixá, Golconda, the east side of Bisnagar, or Carnate, Tanjour, and Madura. The middle division contains the provinces of Asme, or Bando, Jengapour, Cassimere, Hendowns, and Lahor, or Pencab, Delly, Agra, Gualeor, Narvar, Ratipor, Chisor, Berar, and Candish. The north-west division, on the Frontiers of Persia, and on the river Indus, contains the provinces of Cabul, Haican, Multan, Bucknor, Tata, or Sinda, Jesselmere, and So-ret. The south-west coast of India, generally called the coast of Malabar, contains the following provinces: Guzarat, or Cambaya, Decan, or Vissapour, and Beshnagar, or Carnate.

The dominions of the Mogul are chiefly above the peninsula, though it is generally imagined, that the whole is under his immediate government, and that the royal mandates from Deli are obeyed in the most remote parts of the coast: but Mr. Cambridge observes, that this is so far from the truth, that a great part of this vast peninsula never acknowledged any subjection to the throne of Delli, till the reign of Aurangzebe; and the revenues from those Indian Kings and Moorish governors who were conquered or employed by him, have, since his death, been intercepted by the viceroys, which his weaker successors have appointed for the government of the peninsula: so that at this time neither can the tribute from the several potentates reach the court of Delli, nor the vigour of the government extend from the capital to those remote countries. And ever since the province of Indostan was ruined by Nadir Shah, the weakness of the Mogul, and the policy and confirmed independency of the viceroys, have in a manner confined the influence of the government to its inland department. Whence, as he afterward ob-

serves,

serves, the sovereign really possesses only a third, and that the least valuable part of his own vast empire.

As the tropic of Cancer extends through the middle of it, the air is exceedingly hot; but in the most sultry season, the rains, which usually begin at the latter end of June, and continue till about the close of October, cool the air and refresh the earth. When these rains set in, a day seldom passes without terrible thunder and lightning; and even during the fair season, they have lightning, though without thunder, for several weeks together: but this kind of lightning does no manner of harm. The heavens are clear and serene, except in the rainy season, and about the time of the vernal equinox; for all the rest of the year is exempt from storms and hurricanes, and there are only such moderate breezes as the heat of the climate requires. The pleasure to be found in the mornings and evenings is not to be conceived; for not only the heavens seem to enjoy a more than usual purity and brightness, such as is never seen in these northern latitudes, but all trees and plants retain a perpetual verdure, and you behold blossoms and ripe fruits on some tree or other all the year round; and a late author observes, that the sight, the taste, and the smell, are all regaled in those delicious gardens, which come up to our finest ideas of a terrestrial paradise.

The excellence of the climate appears from the uninterrupted health and long life of the natives; but this is partly to be ascribed to their innocent food and the liquors they use, namely, rice, herbs, and fair water; and partly to the salubrity of the air. But there are low grounds near the sea, where the vapours arising from the ooze and salt marshes render the air unhealthful, particularly in the English settlement of Bombay, and the country of Bengal, through which the Ganges discharges itself by several mouths into the sea, and the whole province is, like

408. ACCOUNT of INDOSTAN,

Egypt, annually overflowed. However, nine parts in ten of the continent of India is as healthful as any part of the world; and as agreeable to European constitutions, after their recovery from the illness they generally contract during the first months after their arrival, which proceeds as much from the alteration of their diet, and a different regimen, as from any other cause.

The principal rivers of this empire are the Ganges and the Indus; the former is held in the greatest esteem, not only from its long course, the depth of the channels through which it falls into the bay of Bengal, and the purity of the waters, but from the imaginary sanctity attributed to it by the natives, who worship this river as a god, and happy is the man who breathes out his soul upon its banks.

The Indus waters the western side of India as the Ganges does the east, both running a course of about 3000 miles; but the entrance of the Indus is so choked up with sand, that it is not navigated by great ships. It flows from the north east to the south-west, and discharges itself into the Indian ocean by three mouths, in about the twenty-fourth degree of north latitude. Though these rivers run so far asunder, their sources are said to be near each other, and both are held to be in the kingdom of Tibet.

The mountains produce diamonds, and also rubies, amethysts, crystallines, granites, agat and jasper.

It is necessary to observe, that the chain of mountains, which runs through the peninsula from north to south, are the cause of an extraordinary phenomenon in natural history. The countries which are separated by these mountains, though under the same latitude, have their seasons and climate entirely different from each other; and while it is winter on one side of the hills, it is summer on the other. On the coast of Malabar a south-west wind begins to blow from the sea at the end of June. with continued rain, and rages against the coast for four months, during which

which time the weather is calm and serene on the coast of Coromandel; and, toward the end of October, the rainy season, which they term the change of the monsoon, begins on the coast of Coromandel: at which time the tempestuous winds beating continually against a coast in which there are no good ports, make it so dangerous for the shipping to remain there for the three ensuing months, that it is scarcely ever attempted. This is the cause of the periodical return of our ships to Bombay, where there is a secure harbour and convenient docks.

At the end of the fair season the earth resembles a barren desert, without one spire of grass or any thing green on its surface, except the trees, which never lose their verdure; but the showers no sooner begin to fall, than the face of nature is changed, and the earth almost instantly covered with grass and herbs. The soil, consisting of a brittle fat mould, is easily broken up and prepared for tillage; and though they sow the same land every year, it is never manured, but is rendered sufficiently prolific by the annual rains.

In the northern parts of India they have as good wheat and barley as any where in the world; but in the southern part of the peninsula they sow nothing but rice, and indeed the natives scarce eat any thing else. The fields lie open, except near the towns and villages, where people form little inclosures for their own convenience; and as no man has any property in the lands he sows, the prince's officers take a third, or one half of the crop, or more, as they think proper, and leave the poor husbandmen the rest. Nor is it left to their choice, whether they will sow or not; for the respective governors and generals, having towns and villages assigned them to enable them to support the quota of troops they are to furnish, order a particular spot of ground to be cultivated by every village, and at harvest send their officers to take as much of the crop as is thought proper.

Their

large pearls, rubies, and diamonds drilled. At his neck he wore a chain of three strings of excellent pearl, the largest the ambassador had ever seen. Above his elbows he had bracelets set with diamonds and on each side of his wrists three bracelets, of several sorts, and upon almost every finger was a diamond. His coat was of cloth of gold without sleeves; underneath it he had a garment as fine as lawn, and at his feet he had a pair of buskins embroidered with pearls, the toes sharp and turned up. Thus armed and thus dressed, he went into his coach, which was made so exactly like an English one that the ambassador had presented him with a little before, that he could only distinguish it by its being covered with French velvet, embroidered with gold.

When this prince marches at the head of his army, he goes a hunting, or retires to one of his country houses, he is accompanied by above 10,000 horse and about 100 elephants, with housings of gold and brocade, march at the head of this little army. Each elephant carries two men, one of whom governs him by touching his forehead with a



1

1

1

orns are adorned with gold, and sometimes he is carried by men in a splendid palanquin. His retinue is composed of the officers of his court, who are followed by 5 or 600 elephants, camels, or chariots loaded with baggage.

Two solemn festivals are annually celebrated in the royal city to his honour. The first is held at the beginning of the new year, and lasts about 18 days. Before the palace a theatre is erected 14 feet high, 55 long, and 40 broad, covered with rich tapestry, and surrounded by a balustrade. Near it is a structure of painted wood embellished with mother of pearl, in which some of the principal lords of the court seat themselves; though their tents are at the same time erected in the first court of the palace, where they strive to display all their riches and splendor. The Mogul antiently entered these tents, and took whatever he liked best; but for above a century past, the prince, accompanied by the seven first lay-ministers, ascends the theatre, and seating himself on a velvet cushion embroidered with gold and pearls, waits for the presents that are brought him; which he receives equally from the people and the grandees of his empire, during the 18 days that the ceremony lasts. Toward the conclusion of that time, he distributes among them his bounties, confiding places and dignities which he confers on those who have made him the most valuable presents. Tavernier says he saw him receive at one of these feasts above the value of thirty millions of livres in diamonds, rubies, emeralds, pearls, gold, silver, fine stuffs, elephants, camels, and horses.

The other festival is the anniversary of the Mogul's birth. He begins the day with all manner of diversions, which he breaks off to wait upon the queen his mother, if she be yet alive, at her palace; and shews his gratitude to her, by causing the grandees of his empire to make her magnificent presents. After he has dined, he dresses himself in his finest

414 . ACCOUNT of INDOSTAN,

robes, covers himself with gold and jewels, and being rather loaded than adorned with riches, enters a superb pavilion, where he is attended by the principal lords of his court. He there finds the great scales, and the chains by which they are suspended, both of massy gold adorned with jewels. In one of the scales he places himself, and the other is filled with gold, silver, jewels, pieces of silk, fine linen, cinnamon, mace, cloves, pepper, corn, pulse, and herbs; and an exact register is kept every year of the difference of his weight. It is a subject of great joy when he weighs one year more than another, and of as great concern if he be found to have fallen away.

This ceremony is succeeded by the greatest act of generosity which the Mogul exhibits during the whole year. It consists in his giving to the poor some small pieces of money, and in throwing among the grandees, nuts, pistachios, almonds, and other fruit made of gold; but so small and so thin, that a thousand of them are not worth more than seven or eight pitoles. A basin filled with these trifles was found not to exceed the value of ten crowns. Thus the liberality of this wealthy monarch on his birth-day amounts to no more than the pitiful sum of a hundred crowns. The festival concludes with his giving a magnificent supper to the lords of his court, with whom he passes the night in drinking.

The sons of the Mogul have the title of sultans, and his daughters of sultanas. The viceroys, or governors of provinces, are called nabobs. The next in degree, which answers to our nobility, have the title of khan, or cawn, as it is usually pronounced, and these are distinguished by names which they receive upon their advancement, as Asaph Khan, the rich lord: Khan Khanna, lord of lords. The great military officers are named Omrahs; and one who has been general is called Mirza. The chief eunuchs have the post of treasurers, stewards, and the comptrollers of the household. The other great officers are the

the secretaries of state, the governors of the elephants, the master of the tents, and the keepers of the wardrobe, who are intrusted with the jewels.

The women of the seraglio are either wives or concubines, princesses of the blood, governesses, or slaves. Those called wives are contracted to the Mogul with much ceremony, and seldom exceed four; but the number of his concubines is uncertain, though they generally amount to above a thousand. The Mogul never marries the daughter of a foreign prince, but generally one of his own subjects, and sometimes advances the meanest slave to that dignity.

His first son by any of these wives is considered as his lawful heir to the empire, though the throne is usually possessed by him who has the longest sword; who no sooner ascends it, than he generally destroys all his brothers and their male issue.

The young sultans are married at thirteen or fourteen years of age, and then are allowed a separate court, little inferior to the emperor's; and when they come to age, all of them, except the heir to the crown, who stays with his father, are sent to distant governments. The young sultaneesses are educated with all the tenderness and indulgence imaginable; they are not under the same restraint as other women, and there are instances of the Mogul's indulging them in their gallantries, which is the more reasonable, as being of the royal blood, they must never marry, and be under the controul of a subject.

The governesses of the young princesses, and those who are spies upon the conduct of the king's women, form a considerable body in the seraglio, and are said to have a great share in the government of the empire. If the Mogul can properly be said to have any council, it is composed of those ladies; for the governments and great offices of state are disposed of by their influence, and each of them has a title answerable to some great office. One is stiled prime minister, another secretary, and another viceroy of a province; and each lady keeps up a correspondence
with

416 ACCOUNT of INDOSTAN,

with the minister whose title she bears; and there are eunuchs continually employed in carrying letters backward and forward between them. By their interposition all business of consequence is conducted; for they have better opportunities of representing things to the emperor than his ministers can have.

The emperor in his retirement is served entirely by women*, and is also said to have a guard of Tartar women, armed with bows and sabres, who have the care of his person. The gates and all the avenues to the palace are guarded by a multitude of eunuchs, who are said to have a very difficult province; for if they are too rigid, they procure the hatred of the queens and princesses, who sometimes have great power; and if the Mogul thinks them too complaisant, they run the hazard of their lives. Neither the emperor nor any other great men lie with their women after they have passed a certain age, which some say is twenty-five, and others thirty; yet, notwithstanding this, they continue guarded as strict as ever.

An English divine, who was at the Mogul's court, mentions one of these women being put to cruel death, for being surpris'd by the Mogul while kissing an eunuch: for this supposed crime the emperor had the barbarity to cause her to be fet up to the neck in the ground, and the earth to be rammed close about her. Thus she stood two days in the scorching sun, and then expired, crying out as long as she could speak, "Oh my head, my head!" To add to her misery, the offending eunuch was brought before her, and her humanity shocked by seeing him torn in pieces by an elephant.

* The annexed engraving, taken (on the authority of Mr. Cambridge) from real life in that country will give a just idea of the luxurious indolence in which they pass the greatest part of their lives, except when they are at war. As they sit for the most part upon their sofas, smoking and amusing themselves with their jewels, taking coffee or sweet-meats, seeing their quails fight, or such like pastimes; so nothing surprises them more, than to see an European walk about a room: and none but their very young people ever ride for amusement or exercise only.

1

12

1

As the Mogul considers most of the other princes greatly inferior to him, he, like the other Asiatics, is above sending ambassadors to them, nor are ambassadors treated as the representatives of their sovereign, but only as common messengers. The Mogul's letters are received with as much reverence as if he himself was present; for the governor to whom they are dispatched, on receiving intelligence that they are upon the road, rides out with all his officers to meet the messenger who brings them, and no sooner sees the packet than he alights from his horse and falls prostrate on the earth; then takes them from the messenger, and placing them on his head, binds them fast, and returns back to the court where he usually dispatches business; and having read them, instantly returns an answer. The governors have also another method of shewing their respect; for though they shave every day when at court, yet on their being sent to a government, they neither shave nor cut their hair till their return.

The Mogul, as hath been observed, administers justice himself in capital cases, wherever he resides, as his viceroys do in their respective provinces; but an officer, named the Catoual, causes offenders to be apprehended, and inflicts punishments for small crimes. The cadi is judge in civil cases between man and man, and of marriages and divorces.

Though there are no written laws in the empire, certain punishments are usually inflicted for certain crimes. Thus murder and robbery are punished with death, but the manner of execution is entirely in the breast of the Mogul or viceroy, who never suffers malefactors to be above a night in prison, and very frequently he is not conveyed to any place of confinement; for if the offender be apprehended in the day-time, he is immediately brought before the governor, and either acquitted or condemned; and from judgment he is hurried to his execution, which is generally performed in the market-place.

Some malefactors are hanged, others beheaded, some impaled on sharp stakes, some torn in pieces by wild beasts or killed by elephants. If an elephant be ordered to dispatch a criminal instantly, he stamps upon the wretch, who lies trembling before him, with his broad round foot, and in a moment crushes him to death: if he is to die in torture, the elephant breaks first the bones of his legs, than those of his thighs and arms, and leaves him to die by the wounds he has given him. Sir Thomas Roe observes, that when he was at the Mogul's court, 100 robbers were brought chained before that prince, with their accusation; and the Mogul having passed sentence of death, gave orders that the chief of them should be torn in pieces by dogs, and the rest put to death in the ordinary way. The prisoners were accordingly divided into several quarters of the town; their chief was torn in pieces by 12 dogs before the ambassador's house, and at the same place thirteen of the robbers had their heads tied down to their feet, and their necks chopped half off with a sabre, after which they were left naked and bleeding in the streets, where they became a great annoyance to the neighbourhood.

The Mogul's camp is constantly pitched in one form, and is nearly round. The whole circumference seldom takes up less than twenty miles; for the military men alone generally amount to 100,000.

The tents are commonly white, like the cloathing of the people; but that of the Mogul's is red, and pitched in the centre. It is erected much higher than the rest, and from it he has a compleat view of the whole. As the queens and the whole seraglio take the field, the emperor's quarter is as large as a considerable town. It is surrounded with an inclosure about ten feet high, guarded by the troops of the household, and other great bodies of horse and foot, and no body is suffered to approach it within the distance of a musket-shot. The tents of the omrahs stand at a distance round the emperor's; those

those of the first quality nearest, and the inferior people are placed in the remotest parts of the camp. The streets, formed by the tents, are wide and straight, and the principal of them extend in a direct line from the space of the royal quarter. In these are shops, and all manner of trades are carried on as in a city; and in every quarter is a market-place, where provisions are frequently sold almost as cheap as in garrison: the camp of the Mogul was formerly said to be the greatest market for diamonds in the world.

The camp seldom moves ten miles at a time, and is generally fixed at a place where there is plenty of water. The Indian armies have frequently a number of barges placed on carriages, which follow the camp, and these are used by the Mogul when he takes his pleasure upon the lakes and rivers, as well as in passing over his army; he has also with him hawks, dogs, and leopards, bred for the game. Thus, while he ranges from one part of his dominions to another, he divides his time between his recreations and his enquiries into the conduct of his viceroys and governors. In these marches, some of the Mogul's women are carried in little towers upon the backs of elephants; others in coaches; others in palanquins; and some of the meanest are said to have no better carriage than a kind of cradles hanging on the sides of camels; but all of them are close covered, and attended by eunuchs.

The Mogul's forces are principally composed of the troops furnished by the rajahs, or pagan princes; he has also Moorish foot, but he principally depends on his horse*. He has also several regiments, named

* There is, as Mr. Cambridge remarks, a great appearance of effeminacy in the eastern dress, which has at all times contributed to lessen their military character among the European nations; who, from their own habits, and indeed from the nature of things themselves, receive a strange impression from seeing bodies of horse in silk or cotton robes: And yet these nations are extremely fond of a military character.

the Body-guards, or household troops : the principal of these is a regiment of 4000 men, called the Emperor's Slaves. This is the most honourable body among the Mogul's troops : their captain is called the Daroga, and is an officer of great authority, who has sometimes the command of the whole army. Every soldier admitted into this regiment is marked on the forehead, and from these troops the subaltern officers are taken, who are by degrees preferred to the dignity of omrahs, or general officers. Every horseman has two servants, one to take care of his horse, and the other to procure him forage ; and all those, as hath been already mentioned, are accompanied by their wives and children ; and there always follows the camp a moveable town of shops, where every thing is to be sold, as in their cities ; with some hundreds of elephants meerly for state, and a train of women, with a numerous retinue belonging to the prince and the great officers.

However, these numerous armies seldom keep the field any time without great loss by famine ; for a very considerable diminution is scarcely felt among such multitudes, and very little regarded from any sentiment of humanity : a famine is therefore neither considered as any thing extraordinary, nor will the memory of it ever prevent the assembling of another multitude, that must also be liable to the same chances of subsisting or starving.

We have a great advantage in their being tenacious of their antient manners, and in their want of bravery : not only the prince, but every rajah, who has the command of all the forces he can bring into the field, always appears among them mounted on an elephant, and is at once the general and ensign of his men, who constantly keep their eyes on him ; and if they lose sight of him for a moment, conclude that all is lost, and instantly disperse. This affords our engineers a fair opportunity of deciding the fate of a whole detachment by one well directed discharge of
a fix-

a six-pounder; and those enormous beasts now seem brought into the field only to be a mark for our artillery. Those rajahs, sensible of being thus exposed, sometimes avail themselves of the only expedient that can afford them any security; for it has been observed, that several elephants, with the same caparisons, and with riders in the same rich and splendid habits, have appeared in different parts of the field on the same day.

Though they have severely suffered by being surprised in the night by the Europeans, they can never be brought to establish in their camp either order or vigilance; for at the close of the evening every man eats a great quantity of rice, and many take after it soporific drugs, so that about midnight the whole army is in a dead sleep, the consequence of which is obvious; and yet, says Mr. Cambridge, an eastern monarch would think it very strange, should any body endeavour to persuade him, that the security of his throne depended upon the regulation of the meals of a common soldier; much less would he be prevailed on to restrain him in the use of that opium which is to warm his blood for action, and animate his soul with heroism.

The revenues of the Mogul arise from the produce of the ground, the customs of the sea-ports, the estates of the great men at their death, which devolve to the crown, the presents of his subjects, who never approach their prince or governor empty-handed, and the treasures produced by the diamond-mines. The viceroy, or governor, of every province, who owns his subjection to him, is obliged to supply the crown with a certain sum, which he raises out of the manufactures and produce of the soil. This, added to the other revenues, is said to amount annually to between forty and fifty millions sterling; an immense sum, which must be greatly lessened since Nadir Shah ravaged the empire, took away its treasures, and, by weakening the power of the prince,

enabled many of the nabobs to throw off their subjection to him.

The coins of this country are the pice, or cash, which are of copper, and about the value of a half-penny; the fanam, a silver coin, worth three-pence; the rupee, a silver coin, worth two shillings and three-pence; the gold moor, or rupee, worth about fourteen silver rupees; and the pagoda, so called from its having the figure of a pagoda stamped upon it. The last, which are worth nine shillings, are flat on one side, and convex on the other, and are chiefly coined by the rajahs or petty princes.

Gold and silver coins are finer here than in any other country. Foreigners have their mints, and coin both gold and silver, particularly the English at Fort St. George. Foreign coins are also current, but for trifling matters they sometimes use bitter almonds, or sea-shells called couries, or blackmore's teeth, sixty of which are valued at about a half-penny. Whatever foreign coin falls into the hands of the Mogul's governors is melted down into rupees, with the characters of the reigning emperor; and after his death they lose the value of a half-penny, or penny, on account of the wear; and none but the new coin is current at the full value.

Large sums are reckoned by lacks, carons, and arabs. A lack is 100,000 rupees; a caron, or carol, is 100 lacks; and an arab is 10 carons.

Their weights differ almost in every port, and frequently in the same port, and therefore they cannot be exactly specified. The common weight at Surat is the seer, which is about thirteen ounces one-third; and forty seers generally make a maund. The seer at Agra is said to be equal to two at Surat. The candy varies from five hundred weight to five hundred and seventy; but it is generally said that twenty maunds go to a candy. Saltpetre, turmeric, assafoetida, pepper, dry ginger, benjamin, and tyncal, have, according to Mr. Lockyer, forty-two seers of
Surat

Surat to the maund. Copperas, aloes, brimstone, long-pepper, dammer, sticklack, and wormseed, have forty-four seers to the maund; and, for the most part, such goods as have no waste, as quicksilver, copper, ivory, vermillion, Lahor indigo, tutanag, &c. are sold at forty seers to the maund, or three maunds to an hundred weight.

At Surat, corn, rice, and other commodities sold with us by measure, are there sold by weight; but silk and calicoes are sold by the pieces, and by the cobit, which contains twenty-seven inches.

In liquid and dry measures, one measure is one pint and a half; eight measures are one mercall; and four hundred mercalls are one garse.

The principal manufactures of Indostan are silks, calicoes, and muslins: we also import from thence diamonds and other precious stones, great quantities of pepper, the growth of the Malabar coast, indigo, saltpetre, cardamums, opium, assafoetida, and a great variety of physical drugs. The goods exported thither from Europe are English broad-cloth, lead, looking-glasses, sword-blades, knives, haberdashery-ware, gold and silver lace, tin-ware, brandy, beer, and some other provisions chiefly taken in by our own factories. The ships also frequently take in flints with their ballast, for there is not a flint to be found in India, at least in the parts visited by the Europeans; so that in the inland country, where the people have not an opportunity of being supplied by our shipping, a bag of flints is almost as valuable as a bag of money.

It must however be confessed, that all the goods we carry to India are a trifle, compared with the bullion and foreign coin exported thither. Our ships, when they go out, are in a manner empty of merchandize, though few of them carry less than three or four score thousand pounds in specie. This has raised a question, whether the India trade be of any advantage to this nation; but, in return, the con-

pany answer, that the Indian merchandize they re-export and sell in several parts of Europe, bring in more treasure than they carry out : and were it otherwise, we should have other nations monopolize the trade, and supply us with the same commodities, and consequently more treasure would be paid to them than is now carried to India.

But to return. There are no greater merchants in the world than the Mogul subjects, though their ships never pass the Cape of Good Hope ; for they carry on a prodigious trade to Persia and the Red Sea, and supply both Turkey and Persia with all the rich merchandize of India ; in return for which they bring back carpets, pearls, and other Persian commodities, but chiefly treasure, which they frequently load on board English or Dutch ships, and the freight is said to be one great branch of the company's profit ; for they seldom dispatch a ship from Persia to Surat but she is as deep laden as she can swim, full of passengers, with vast quantities of pearls and treasures on board, sometimes to the amount of two or three hundred thousand pounds.

The Indians make use of European ships to import their treasure chiefly for security ; for they consider them as being in much less danger from pirates than their own shipping. They have ships indeed of four or five hundred tons burden built in India after the English model : but their lascars, or Indian sailors, would make but a poor defence should they be attacked, and they have but little skill in navigation. We shall only add, that their boats used on the coast, called muskies, are flat-bottomed vessels, the sides of which are four or five feet high ; the planks are very thin, and fixed together with cocoa-nut cordage, so that they will yield like pasteboard, and are in no danger of splitting when they strike, as they must frequently do on many parts of that coast before they can get to shore, and on this account they are generally used by the English in landing their goods.

They

from Sir T. ROE, HOLWELL, &c. 425

They are rowed by six or eight hands; but as they are very deep, and will carry great quantities, it is not very expensive to employ them in landing or embarking goods. They have another kind of vessel, if it may be called by that name, which is termed a catamaran, and is only formed of three or four rough pieces of timber tied together, and are chiefly used by the fishermen, on account of their not being fit to carry such goods as may be damaged by the wet, very little sea beating over them. For the same reason passengers seldom make use of them, though they are really safer on that coast than any other vessels, and some people have sailed along the shore upon one of them for a hundred miles together: upon these kind of floats the Indians carry the heaviest weights, such as great guns, anchors, &c.

Having now taken a view of the country of India in general, we shall present before the reader a view of the capital of that empire, and of the remarkable revolutions that have lately happened at Delli, the capital of the province of the same name, and the present capital of the empire. It is situated in 79° east longitude from London, and in 28° north latitude, and stands on the river Jemna, which divides it into two parts: that last built was erected by Shah Jehan, and from thence is called Jehanabad; but they are both together called by the Europeans by the name of Delli. In the part built by that emperor, all the houses enclose spacious courts; and in the inner part of these buildings the people lodge, to prevent any from approaching the places appointed for their women. Most of the great men have houses without the city, on account of the convenience of the waters.

The entrance into the city is by a long street, on each side of which are regular arches, under which the merchants have their shops. This street leads to the palace, which is above a mile and a half round. The wall is built of hewn stone, with battlements; and

and at every tenth battlement is a tower. The ditches which surround the wall, are full of water, and also faced with hewn stone. The grand portal has nothing extraordinary in its appearance, and as little has the first court into which the great lords are permitted to enter, seated on their elephants: this leads to a large and long passage adorned with fine porticos, under which are many small rooms, into which a part of the guards retire: on each side are the women's apartments, and the great halls where justice is administered; and in the middle of the passage is a canal filled with water, which at equal distances is formed into little basins. From thence a passage leads to a second court, where the omrahs mount guard in person. They have their quarters there, and their horses are tied before the gates.

On entering the third court, the divan, where the king gives audience, appears in front. It is a hall, to which is an ascent of seven or eight steps: this structure is open on three sides, and its roof, which consists of a number of arches, is supported by 32 marble columns. When the emperor Shah Jehan caused this hall to be erected, he gave orders that it should be all over enriched with the finest work formed of jewels inlaid: but when the men had made the trial on some columns to the height of two or three feet, they found it would be impossible to find a number of jewels sufficient to execute so grand a design, and that the expence would be immense; the Mogul was therefore obliged to abandon the project, and to be contented with painting it with different flowers.

In the midst of this hall, opposite to the wall which looks into the court, is a kind of alcove, and there the throne on which the king gives audience is erected: after the manner of the ancient orientals, it is in the form of a small bed with three feet; but its magnificence could not be believed, were it not attested by the most credible witnesses. This bed is adorned with four columns, a canopy, a head-board, a bolster, and

and a counterpane : one would imagine that Shah Jehan, who caused it to be made, was resolved to exhaust upon it all the riches of his kingdom. It shines with gold, silver, emeralds, diamonds, and rubies, which have been diffused over it with great profusion. The canopy is so covered with them, that the eyes of the beholders are dazzled : its fringe is composed of gold and pearls ; the columns which support it are equally covered with them. The furniture of the bed, with the counterpane which the prince has over him, are embroidered with gold and pearls ; and the feet on which the bed stands, are no less adorned than the columns : to each of these last are fixed the Mogul's buckler, sabre, bow, quiver, arrows, and other arms.

At a small distance from the hall of the divan are the great stables, which are always full of the finest horses, in which the Mogul usually takes great delight ; these are brought from Arabia, Persia, and Tartary, at a great expence. Before every stable-door is hung a kind of mat made of reeds, and bound together with silk twisted in the form of flowers. These are intended to prevent the flies from entering : but they are not satisfied with this precaution ; every horse has two grooms, who relieve one another, and fan them continually. All the day they have carpets over them, and at night they lie upon a litter made of their own dung dried in the sun, and well pounded.

The other public buildings in this city are a great mosque, which has several fine marble domes ; and a noble caravanserai, built by a Mogul prince's for the accommodation of strangers.

It is however proper to observe, that this pompous account was wrote before Nadir Shah ravaged the Mogul's dominions : for, in the beginning of 1739, that conqueror having defeated the Mogul, entered Delli, secured his person, and having seized all his jewels and treasures, of which he obliged him to give a list, replaced

replaced him on the throne, obliging him to promise to pay an annual tribute of 6,250,000 l. sterling. Among the other plunder seized by the Persian monarch, was the emperor's bed of state adorned with precious stones, and the grand imperial throne. In short, the value of the plunder taken from the Mogul and his nobles, is said to amount to 111 courons, or 231,250,000 l. sterling. It must be acknowledged, that the largeness of this immense sum may render this account improbable; it is therefore necessary to add, that it is taken from a letter from Persia, published the same year in the London Gazette.

The Pattans, a race of northern people, who inhabit the mountains of Candahar, though Mahometans, are no less enemies to the Moorish government, than the Morattas, or other Indian Gentoos. They were always esteemed good soldiers, and are now considered as the very best infantry in the whole empire. This warlike nation rendered themselves formidable to Nadir Shah in their march; and after that conqueror had left the Mogul empire in the weak and indelensible state to which he had reduced it, they invaded that country, on a supposition that it was then in too low a condition to be able to resist the force which they then thought fit to bring against it.

The emperor being apprised of their march, assembled his council, and sitting on his throne surrounded by his generals and twenty-two principal omrahs, held in his hand a betel, which, according to the custom of the country, he offered to that chief who would immediately engage to take the command of the army, and repulse the enemies of his country. But so universal was the treachery, or the cowardice of his courtiers, that not one of them advanced to take the betel as a pledge of their fidelity; which the young prince, who was then about 18, observing with extreme concern, presented himself before his father, earnestly entreating that he might be permitted to receive it.

His

His father, refusing his request, told him, that it was not proper for the heir of the empire to expose himself in so dangerous an enterprize, while there were so many experienced generals more fit for that service. The omrahs, on the other hand, all maintained, that as his son had offered to take the betel, he alone should put himself at the head of the troops; and joining their solicitations with those of the prince, at length prevailed on the emperor, who immediately gave orders for raising 300,000 men.

The omrahs, exasperated at the prince's boldness, on their withdrawing from court, entered into a conspiracy, and gaining the chiefs of the several bodies of which this army, so hastily assembled, was composed, concerted with them the means of betraying the prince; but the young hero being informed of the plot laid against his life, had the address, a little before he engaged the Pattans, to secure the persons of those treacherous commanders; and then attacking the enemy, gained a compleat victory, and obliged them to quit the country by a precipitate flight.

While the brave prince was thus gloriously delivering his country from the Pattans, the conspirators in the capital caused it to be reported, that he was fallen in battle; and entering the palace, seized on the emperor and strangled him, and then gave out that he had poisoned himself in a fit of despair, occasioned by his son's death, and the loss of the battle. This horrid assassination reached the ears of the prince, who was now returning in triumph to Delli; and being sensible of the danger that threatened his own life from so formidable a conspiracy, he adopted the stratagem which his grandfather Adrengzebe practised on another occasion. Pretending to believe that his father died a natural death, he appeared inconsolable for his loss; and tearing off his garments, took the habit of a fakir, publicly declared that he renounced the world, and would never more con-

con-

concern himself in the government. A court of justice for state criminals is a thing unheard of in these lawless governments, and the only way of punishing a traitor is by turning against him his own acts of treachery and deceit.

The prince acted his part so perfectly as to deceive the conspirators, who went out to meet him with assurances of their readiness to acknowledge him for their lord and king; and in return he declared his intentions to give up all thoughts of the crown, and even to retire from the world: and telling them, that as it was necessary so extensive an empire should not be destitute of a head, he entreated their assistance to direct him in the choice of an emperor, desiring them to assemble that evening in his palace to deliberate on this important affair. The omrahs retired, flattering themselves that they had now obtained an opportunity of setting up a creature of their own; while Amet Shah, for that was the young emperor's name, entered the royal palace, and placed a number of trusty persons on each side of the doors of the several avenues which led to the inner court.

The entrance to the apartments of the princes of the East is disposed with a view to prevent the irruption of assassins, there being no approaching the presence-chamber but through long oblique passages, in which, at proper intervals, are recesses for the posting of guards: a contrivance that at once secures the monarch from the attempts of the most determinate villains, and at the same time affords him an opportunity of executing his purposes on those who have incurred his displeasure.

Every thing being thus disposed for the reception of the omrahs, each as they arrived were introduced to these fatal avenues; and as they stooped to pass the curtains, which are generally kept lowered, were seized by the guards, and immediately received the just reward of their crimes. Thus the Mogul Amet Sha established himself in the quiet possession of the throne,

throne, by triumphing at once over his foreign and domestic enemies. But it was not long before the peace of Delli was more fatally disturbed; for the Pattan chief soon after assembled a much more formidable army, and entering Delli, gave up that city to be plundered three days by his soldiers. In the mean time he seized upon the royal treasury, and obliged the collectors of the public revenues to account to him for all they had received. He then marched home, being supposed to have taken away more riches, except jewels, than Nadir Shah carried out of the country. He, however, then made no revolution, nor any alteration in the government of Indostan; but when he returned to Lahor, he drew a line from north to south, claiming a vast extent of country to the west of that line, which was at least nominally dependent on the empire of Indostan; and leaving his son Timur there as governor of his new dominions, gave at that time no farther disturbance to Indostan.

Since this time several revolutions have happened at Delli; and in 1757 this Timur was seated on the throne, and the empire of Mogul became subject to the Pattans.

The people of Indostan are generally well made, and have good features: toward the south they are black, and toward the north of an olive colour; but the natives have every where black long hair, and black eyes, and hardly any of them are deformed. They are strong, acute, have a lively fancy, and a good genius. They are civil to strangers, profoundly submissive to their governors; but not remarkable for their courage. The Indians here are distinguished into Moors, or Moguls, and Gentoos, or original Indians and Pagans. The former are a mixture of Tartars, Persians, Arabs, and most of the Mahometan nations, who having the power in their hands, behave as the lords of the country. The Pagans, who are much the greatest number, are as police, as peaceable, as ingenious, and as inoffensive a people

as

as any on the face of the earth. Their beautiful chints, and painted calicoes, are drawn by the meanest of the people, from their own fancy : for the chints and calicoes on the Coromandel coast are painted with a pencil ; but those to the northward are printed : however, the dye of neither washes out. For inlaying in ivory no people excel them. The goldsmiths work curiously in filligreen, and imitate any goldsmith's work made in Europe. The builders use a cement made of sea-shells much harder than bricks ; and will terrass the roof of a house, or lay a floor with it, that shall be like one entire stone, and be full as hard. They have likewise good carpenters who exactly imitate the English models.

The Indians generally wear a white vest of calico, silk, or muslin, which folds over before, and is tied with strings on either side. The sleeves are close to their arms, and so long that they sit about their wrists in wrinkles. The upper part sits close to their bodies ; but from the waist downward it hangs in plaits reaching below the knee. They have no stockings, but their breeches reach down to their heels, and they put their bare feet into their slippers. Round their waists they wear a sash, in which the better sort have a dagger. In the north part of the country they have shirts open before, which hang over their breeches ; and in the winter season they also wear a cloak. The Pagans wear their hair made up in a roll behind : but the Moors have only a single lock : many of them wear their beards, but some have only whiskers. The Pagan women have their hair adorned with jewels, which they also wear in their ears and noses : they have bracelets on their wrists and ankles, and gold, silver, or brass rings on their fingers and toes ; or if they cannot afford those of metal, they have those of glass. The Mahometan women are almost always veiled, and let part of their hair hang on their shoulders.

The

The Gentoos are divided into 85 different tribes, which do not eat with each other : each tribe herds together, and those of one tribe cannot marry into another ; they must pursue the trade and profession of the family. The chief of these tribes are the Brachmans, or Bramins, who are their priests ; and the Rajaputes, or Rashboots, who profess arms, but do not, like the other tribes, abstain from meat, except it be the flesh of a cow, or of some other beasts which they hold sacred.

The Bramins, or priests of the prophet Bramah, persuade those who are ill to leave legacies to the church, for which they give a receipt, which they put into the dead person's hand ; in this case, says captain Hamilton, they draw a bill for ten times the value in the other world on some eminent saint, who negotiates such bills in paradise. They persuade the vulgar, that their idols eat like men ; and in order that they may be plentifully provided with good cheer, they make them of a gigantic stature, and give them a monstrous belly ; and if the people fail in their offerings to these idols, by which the Bramins maintain their families, they threaten them with the anger of the gods. The people believe there is something so divine in a cow, that happy is the man who can get himself sprinkled with the ashes of one burnt by a Bramin ; and they esteem the man blessed, who in the agonies of death can lay hold of a cow's tail : for they believe transmigration, and think the soul sometimes returns into the body of that beast, which they consider as an high honour. The souls of the wicked they imagine enter the bodies of dogs, swine, and other unclean animals. Hence they abstain from the flesh of all living creatures, and kill nothing that has life, for fear they should dispossess the soul of a friend or relation of its habitation. The learning of the Bramins consists in their being able to read, and get by heart some ancient books said to be written by Bramah.

There is a religious order among them called Faquirs and Johgies, who make vows of poverty and celibacy, and, to obtain the favour of Brama, suffer the most dreadful tortures. They contemn worldly riches, and go naked, except a piece of cloth about their loins, and some have not even that. A set of these never comb nor cut their hair, but delighting in nastiness, besmear their bodies and faces with ashes. Mr. Hamilton observes, that he has seen one of these sitting quite naked under the shade of a tree, and that married women came as a cure for barrenness, to kiss the part which modesty ought to have taught him to conceal, while he stroaked their heads, and muttered prayers over them. The austerities of some of these are incredible to those who have not been eye-witnesses of them. Some stand for years on one foot, with their arms tied to the beam of a house, or the branch of a tree. By this means their arms settle in that posture, and ever after become useless: and some sit in the sun with their faces looking upward, till they are incapable of altering the position of their heads. Others, it is said, make a vow never to sit or lie down, but either walk or lean; accordingly a rope being tied from one bough of a tree to another, a pillow or quilt is laid upon it, on which they lean; but these are said to alter their posture when they pray, being drawn up by the heels to the bough of the tree, their heads hanging down toward the earth, as unworthy to look up to heaven. The people in all these cases make a merit of feeding them. See the representations in the plates annexed.

Frauds are, however, sometimes practised; for in the year 1721, one of these zealots pretending to more sanctity than his neighbours, gave out, that he would be buried alive in a grave ten feet deep, and that he should appear at Amadabat, at about 200 miles distance, within 15 days. The grave was dug, and going in, he had some reeds placed about a foot or two over his head, to prevent the earth falling in.



AMEN who has had himself shackled to
out of a Tree with an Iron Chain —
a resolution to end his Days in that
ere.

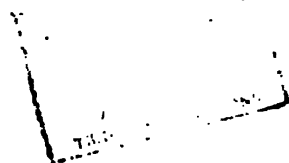


11

SECRET



BRAMIN who has made a Vow to wear an
iron COLLAR of 24 pound weight & 4 foot
square till such time as he shall have it masjid
alms money sufficient to build an Hospital.



A large jar of water stood under the shade of a great tree, about 10 or 12 yards from the grave, where a good number of Faquirs had for some time taken up their quarters, and had persuaded many people into a belief of the story; but the governor of Surat ordered a party of soldiers to see the Faquir buried, and to take care that no imposture was used in his pretended resurrection. They accordingly searched narrowly; and suspecting that some place about the root might afford a passage, ordered the Faquirs to remove a little out of the way, which they willingly did: but finding nothing, they ordered the Faquirs to remove the great water jar, which was almost full. At this they exclaimed aloud; but their clamours strengthening the suspicions of the Mahometans; who either breaking or removing the jar, discovered a subterranean passage that led within two feet of the grave, on which they fell upon the Faquirs with their drawn swords, and cut many of them to pieces; and the fellow who was to have arisen from the dead lost his head in the fray.

Beside the many tribes of Indian idolaters, there is a sect called the Persees or Gebers, who are worshippers of fire. These are here bred to trade and husbandry, and are very industrious.

The Banians or Gentoos are often married at six or seven years of age, but they do not cohabit before the bride is twelve, and the bridegroom sixteen. Their weddings are celebrated with much pomp. If the youth does not happen to like the girl chose for him by his parents, he may keep concubines; and if the wife murmurs at this, he may set her to work with his slaves, for which she can have no remedy, not even a divorce. The women of this country pay their husbands an extraordinary respect, and are entirely at their disposal: which is the less extraordinary, as among the richer sort, the husband purchases his wife of her parents.

Although the bloody sacrifices of the ancients was no part of the Gentoo tenets, yet there subsists amongst them at this day, a 'voluntary sacrifice,' of singular a nature, to pass unnoticed; the rather as it has been frequently mentioned by various authors, without that knowledge and perspicuity which the matter calls for: the sacrifice we allude to is, the burning of the Gentoo wives with the bodies of their deceased husbands. We have taken no small pains, says Mr. Holwell, to investigate this seeming cruel custom, and hope we shall be able to throw some satisfactory lights on this very extraordinary subject, which has hitherto been hid in obscurity.

The cause commonly assigned for the origin of this sacrifice is, that 'it was a law constituted to put a period to a wicked practice that the Gentoo wives had of poisoning their husbands.' For this assertion we cannot trace the smallest semblance of truth, and indeed the known fact, that the sacrifice must be voluntary, of its self refutes that common mistake.—It has also been a received opinion, that 'if the wife refuses to burn, she loses her cast (or tribe) and is stamped with disgrace and infamy;' an opinion equally void of foundation in fact as the other.—The real state of this case is thus circumstanced.—The first wife (for the Gentoo laws allow bigamy, although they frequently do not benefit themselves of the indulgence, if they have issue by the first) has it in her choice to burn, but 'is not permitted' to declare her resolution before 24 hours after the decease of her husband.—If she refuses, the right devolves to the second.—If either, after the expiration of 24 hours, publicly declare, before the Bramins and witnesses, their resolution to burn, they cannot then retract. If they both refuse at the expiration of that term, the worst consequence that attends their refusal, is lying under the imputation of being wanting to their own honour, purification, and the prosperity of their family.

family : for from their infancy, they are instructed by the household Bramin to look upon this catastrophe, as most glorious to themselves, and beneficial to their children. The truth is, that the children of the wife who burns, become thereby illustrious, are sought after in marriage by the most opulent and honourable of their cast, and are sometimes received into a cast superior to their own.

That the Bramins take unwearied pains to encourage, promote, and confirm in the minds of the Gentoo wives, 'this spirit of burning,' is certain; and although they seldom lose their labour, yet instances happen, where the love of life sets at nought all their preaching : for it sometimes falls out that the first wife refuses, and the second burns ; at others, they both refuse. As but one can burn, it so happens, that when the second wife has issue by the deceased, and the first none, there commonly ensues a violent contention between them, which of the two shall make the sacrifice ; but this dispute is generally determined by the Bramins, in favour of the first, unless she is prevailed on by persuasion, or other motives, to wave her right, in favour of the second.—Having elucidated these matters, we will proceed to give our readers the best account we have been able to obtain of the origin of this remarkable custom.

At the demise of the mortal part of the Gentoo's great law-giver and prophet Bramah, his wives, inconsolable for his loss, resolved not to survive him, and offered themselves voluntary victims on his funeral pile.—The wives of the chief Rajahs, the first officers of the state, being unwilling to have it thought that they were deficient in fidelity and affection, followed the heroic example set them by the wives of Bramah.—The Bramins (a tribe then newly constituted by their great legislator) pronounced and declared, 'that the delinquent spirits of those heroines, immediately ceased from their transmigrations, and had entered the first boboon of purification.'—It followed, that

their wives claimed a right of making the same sacrifice of their mortal forms to God, and the manes of their deceased husbands.—The wives of every Gentoo caught the enthusiastic (now pious) flame.—Thus the heroic acts of a few women brought about a general custom, and the Bramins gave it the sanction of religion.

When persons have lived together to an advanced age, in mutual acts of confidence, friendship, and affection; the sacrifice a Gentoo widow makes of her person, under such an affecting circumstance, seems less an object of wonder; but when we see women in the bloom of youth, and beauty, in the calm possession of their reason and understanding, with astonishing fortitude, set at nought the tender considerations of parents, children, friends, and the horror and torments of the death they court; we cannot resist viewing such an act, and such a victim, with tears of commiseration, awe, and reverence.

Mr. Holwell mentions his having been present at many of these sacrifices. In some of the victims he observed a pitiable dread, tremor, and reluctance, that strongly spoke repentance for their declared resolution; but it was now too late to retract, or retreat; Bistnoo was waiting for the spirit. If the self doomed victim discovers want of courage and fortitude, she is with gentle force obliged to ascend the pile, where she is held down with long poles, held by men on each side of the pile, until the flames reach her: her screams and cries, in the mean time, being drowned amidst the deafening noise of loud music, and the acclamations of the multitude.—Others go through this fiery trial with most amazing, steady, calm resolution, and joyous fortitude.—It will not, we hope, be unacceptable, if we present our readers with an instance of the latter, which happened some years past at the East India company's factory at Coimbatour, in the time of Sir Francis Russell's chiefship: the author, and several other gentlemen of the factory,

were

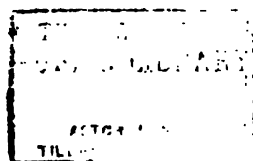
were present : from a narrative, which he then transmitted to England, we are enabled to give the particulars of this most remarkable proof of female fortitude and constancy.

“ At five of the clock on the morning of the 4th of February, 1742-3, died Rhaam Chund Pundit, of the Mahahrattor tribe, aged 28 years. His widow (for he had but one wife) aged between 17 and 18, as soon as he expired, disdaining to wait the term allowed her for reflection, immediately declared to the Bramins and witnesses present her resolution to burn : as the family was of no small consideration, all the merchants of Cossimbazaar, and her relations, left no arguments untried to dissuade her from it.—Lady Russel, with the tenderest humanity, sent her several messages to the same purpose.—The infant state of her children (two girls and a boy, the eldest not four years of age) and the terrors and pain of the death she sought, were painted to her in the strongest and most lively colouring—she was deaf to all,—she gratefully thanked Lady Russell, and sent her word ‘ she had now nothing to live for, but recommended her children to her protection.’—When the torments of burning were urged *in terrorem* to her, she with a resolved and calm countenance, put her finger into the fire, and held it there a considerable time ; she then with one hand put fire in the palm of the other, sprinkled incense on it, and fumigated the Bramins. The consideration of her children left destitute of a parent was again urged to her. She replied, ‘ he that made them, would take care of them.’—She was at last given to understand, she should not be permitted to burn* : this for a short space seemed to give her deep affliction ; but soon recollecting herself, she told them, ‘ death was in her power, and that if

* The Gentooes are not permitted to burn, without an order from the Mahomedan government, and this permission is commonly made a perquisite of.

she was not allowed to burn, according to the principles of her cast, she would starve herself. Her friends, finding her thus peremptory and resolved, were obliged at last to assent.

“ The body of the deceased was carried down to the water side, early the following morning; the widow followed about ten o'clock, accompanied by three very principal Bramins, her children, parents, and relations, and a numerous concourse of people. The order of leave for her burning did not arrive from Hosséyn Khan, Fouzdaar of Morshadabad, until after one; and it was then brought by one of the soubah's own officers, who had orders to see that she burnt voluntarily. The time they waited for the order was employed in praying with the Bramins, and washing in the Ganges: as soon as it arrived, she retired, and stayed for the space of half an hour in the midst of her female relations, amongst whom was her mother. She then divested herself of her bracelets, and other ornaments, and tied them in a cloth, which hung like an apron before her, and was conducted by her female relations to one corner of the pile. On the pile was an arched arbor formed of dry sticks, boughs, and leaves, open only at one end to admit her entrance. In this the body of the deceased was deposited, his head at the end opposite to the opening. At the corner of the pile, to which she had been conducted, the Bramin had made a small fire, round which she and the three Bramins sat for some minutes; one of them gave into her hand a leaf of the bale tree (the wood commonly consecrated to form part of the funeral pile) with sundry things on it, which she threw into the fire: one of the others gave her a second leaf, which she held over the flame, whilst he dropped three times some ghee on it, which melted, and fell into the fire, (these two operations were preparatory symbols of her approaching dissolution by fire;) and whilst they were performing this, the third Bramin read to her some portions of the Aughtorrah Bhade,





*A Gentle Woman burning herself on
the Funeral Pile of her Husband.*

Bhade, and asked her some questions, to which she answered with a steady and serene countenance; but the noise was so great, we could not understand what she said, although we were within a yard of her. These over, she was led with great solemnity three times round the pile, the Bramins reading before her: when she came the third time to the small fire, she stopped, took her rings off her toes and fingers, and put them to her other ornaments: here she took a solemn majestic leave of her children, parents, and relations; after which, one of the Bramins dipped a large wick of cotton in some ghee, and gave it ready lighted into her hand, and led her to the open side of the arbor; there, all the Bramins fell at her feet. After she had blessed them, they retired weeping. By two steps she ascended the pile and entered the arbor. On her entrance, she made a profound reverence at the feet of the deceased, and advanced and seated herself by his head: she looked, in silent meditation, on his face, for the space of a minute, then set fire to the arbor in three places. Observing that she had set fire to leeward, and that the flames blew from her, instantly seeing her error, she rose, and set fire to windward, and resumed her station. Ensign Daniel with his cane separated the grass and leaves on the windward side, by which means we had a distinct view of her as she sat. With what dignity, and undaunted a countenance, she set fire to the pile the last time, and assumed her seat, can only be conceived, for words cannot convey a just idea of her. The pile being of combustible matters, the supporters of the roof were presently consumed, and it tumbled upon her." *

* As the engraving annexed evidently does not correspond with some of the circumstances here mentioned, it is proper to observe that the above description was not accompanied with any representation. The methods of burning are various, it being sometimes done in a pit; that we have exhibited is from Mandelo, of a woman whose husband had died in a distant place.

We see our fair country-women shudder at an action, which we fear they will look upon as a proof of the highest infatuation in their sex. Although it is not our intention here to defend the tenets of the Bramins, yet we may be allowed to offer some justification on behalf of the Gentoo women in the action before us. Let us view it (as we should every other action) without prejudice, and without keeping always in sight our own tenets and customs, and prepossessions that too generally result therefrom, to the injury of others. If we view these women in a just light, we shall think more candidly of them, and confess they act upon heroic, as well as rational and pious principles. In order to this, we must consider them as a race of females trained from their infancy, in the full conviction of their celestial rank; and that this world, and the corporeal form that incloses them, is destined by God, the one as their place of punishment, the other as their prison. That their ideas are consequently raised to a soothing degree of dignity befitting angelic beings. They are nursed and instructed in the firm faith—that this voluntary sacrifice is the most glorious period of their lives, and that thereby the celestial spirit is released from its transmigrations, and evils of a miserable existence, and flies to join the spirit of their departed husband, in a state of purification: add to this, the subordinate consideration of raising the lustre of their children, and of contributing by this action to their temporal prosperity: all these it must be owned are prevalent motives, for cheerfully embracing death, and setting at nought every common attachment which the weakness of humanity urges, for a longer existence in a world of evil. Although these principles are in general so diametrically contrary to the prevailing spirit and genius of our fair country-women, who (from a happy train of education) in captivating amusements and dissipation, find charms sufficient in this world, to engage their wishes
for

for a perpetual residence in it : yet we will depend on their natural goodness of heart, generosity, and candour, that they will in future look on these their Gentoo sisters of the creation, in a more favourable and consistent light, than probably they have hitherto done ; and not deem that action an infatuation which results from principle,

Before we close this subject, we will mention one or two more particulars relative to it. It has been already remarked in a marginal note, that the Gentoo women are not allowed to burn, without an order of leave from the Mahommedan government : it is proper also to inform our readers this privilege is never withheld from them. There have been instances known, when the victim has, by Europeans, been forcibly rescued from the pile. It is currently said and believed (how true we will not aver) that the wife of Mr. Job Charnock was by him snatched from this sacrifice : be this as it may, the outrage is considered by the Gentoos an atrocious and wicked violation of their sacred rites and privileges.

444 [444]

A

JOURNEY

FROM

ST. PETERSBURG,

TO

PEKING;

With an Embassy from his Imperial Majesty Peter the First, to KAMHI Emperor of CHINA:

By **JOHN BELL, Esq,**

MR. Bell informs us, that a curiosity to visit several parts of Asia, particularly those which border on the dominions of Russia, induced him to get a recommendation to Dr. Areskine, chief physician and privy counsellor to the czar Peter I. Through this gentleman's recommendation, and his own knowlege in physic and surgery, Mr. Bell says he was appointed to attend an embassy to the sophy of Persia; and afterward that to the court of China; the particulars of which last we propose to enrich our collection with.

Beside the ambassador, Leoff Vassilovich Ismayloff, who was a gentleman of family, and a captain of the Russian guards, his secretary, six gentlemen, and a priest, Mr. Bell informs us that they were attended with interpreters, clerks, a band of music, valets, footmen,

footmen, &c. in all to the number of about 60 persons; beside a troop of 25 dragoons, as an escort from Tobolsky to Pekin, and back. We shall proceed with our author's own detail.

The presents for the emperor of China being got ready, as well as the ambassador's dispatches, I set out from St. Petersburg the 14th of July, 1719, in company with Messieurs Lange and Grave, attended by a few servants; the first was a native of Sweden, and the other of Courland. We travelled to the city of Mosco in small parties, the more easily to procure post horses. September 9th, having shipped our baggage, and prepared every thing for our departure, we went ourselves on board; and after firing nine guns, rowed down the river Mosco. There is a shorter way from Mosco to Siberia through Yaroslave; but, as we were incumbered with heavy baggage, consisting chiefly of presents from his majesty to the emperor of China, it was thought best to proceed as far as possible by water.

After a voyage of six weeks we arrived at Cazan on the 20th of October. Here I found many of my old friends and acquaintance, particularly the Swedish officers; among others, general Hamilton, general Rosen, and baron Wachmaiter, who still remained prisoners of war, regretting the hard fate of their long captivity. We staid here about five weeks, waiting for the snow falling to smoothe the roads; and in the mean time were employed in preparing sledges, and other necessaries for our journey toward Siberia.

November 24th, we sent off the heavy baggage: but Monsieur Ismayloff, with a few of the gentlemen, remained some days longer; because it was disagreeable travelling on rough roads with loaded sledges. At last, on the 28th, late in the night, the ambassador quitted Cazan, keeping to the north-eastward. There being many villages on the road, we changed horses as often as occasion required.

On the 7th we reached Kay-gorod, a small town. We perceived the cold becoming daily more intense as we proceeded northward along the banks of the Kama.

The 8th, we quitted Kay-gorod in a vehement cold. Though there was little wind, and a thick fog, the frost continued so penetrating that several of our people, who were most exposed, had their fingers and toes frozen. Most of them recovered by the common method of rubbing the numbed parts with snow: but had we not halted from time to time at villages to let them warm themselves, they must have perished by cold.

On the 9th, we arrived at the town of Solikamsky, derived from Sole, salt, and Kama, the river on the banks of which it is situated. This river is of great fame in these parts of the world. It rises far to the north, and, in its course, receives the Parma, Pilva, Koyva, and many other rivers, which together form a mighty stream, very nearly equal to the Volga, into which it discharges itself, about 60 versts below the city of Cazan, and loses its name.

In the neighbourhood of Solikamsky is found the fossil called asbestos; of which is made a kind of cloth like linen, that may be put into the fire and taken out again unconsumed. This cloth was known among the ancients, and used by them on several occasions. At present, it goes by the name of the incombustible linen.

The asbestos, like many both curious and useful discoveries, was found out by meer accident in these parts. I shall briefly relate in what manner: A certain huntsman being about to load his fowling-piece, and wanting wadding, observed a great stotte in the woods, which seemed to have some flakes upon it like loose threads; he soon found that by rubbing it turned into a soft downy substance fit for his use: he therefore filled his pocket with it; but having fired his piece, was surprised to see that the gun-powder

had no effect upon the wadding : this raised his curiosity so far, that he kindled a fire on purpose, into which he put the asbestos ; but still took it out intire, and of the same use as formerly. This experiment so frightened the poor sportsman, that he imagined the devil had taken possession of the fossil. On returning home, he told what had happened to the priest of the parish ; who, amazed at the relation, repeated it so frequently, that, at last, he told it to a person who was acquainted with that quality peculiar to the asbestos ; and, on examination, found the flakes to be that fossil.

The 16th, about noon, we were in sight of the city of Tobolsky, though distant from us about 20 English miles. It stands upon a very high bank of the Tobol. The walls are white ; and the crosses and cupolas of the churches gilded, which make a very fine appearance. About two o'clock, we arrived safe at the city of Tobolsky, the capital of Siberia, and the residence of the governor. We lodged in the broad-street, leading to the governor's palace and the courts of justice.

We travelled between Tumen and Tobolsky, about 250 verst, in the space of 30 hours. Sledges are the most simple and convenient machines for travelling on snow that can be imagined. And the person in the sledge may either sit or lie along upon the couch, according to his inclination.

Tobolsky is situated in latitude $58^{\circ} 40'$ north, at the conflux of the Irtysh and Tobol. From this last the city has its name. Both these rivers are navigable for several hundred miles above this place. The Irtysh, after receiving the Tobol, becomes a noble stream, and discharges itself into the Oby. This situation was chosen by the Russians, both for its strength and beauty. Formerly the Tartar princes had their abode at a place about 30 verst south from Tobolsky, which is now neglected and ruinous. The inhabitants are chiefly Russians, of different profes-

sions.

sions: many of them are merchants, and very rich, by the profitable trade they carry on to the borders of China, and many places of their own country.

I cannot but observe, that the Swedish prisoners, dispersed in most of the towns of this country, contributed not a little to the civilizing the inhabitants of these distant regions; as they were the means of introducing several useful arts, which were almost unknown before their arrival. Many of the officers, being gentlemen of liberal education, the better to support their tedious captivity, devoted their time to the study of the more agreeable and entertaining parts of science, particularly music and painting; wherein some of them attained to great perfection. I was present at several of their concerts, and was not a little surprised to find such harmony, and variety of musical instruments, in this part of the world. They sometimes amused themselves with teaching young gentlemen and ladies the French and German languages, music, dancing, and other similar accomplishments; whereby they gained many friends among the people of distinction; a circumstance, to men in their situation, both honourable and useful.

The Irtysh takes its rise from a great lake, named Korzan, in a mountainous country, about 1500 versts to the southward of Tobolsky. The country about this lake is inhabited by the Black Kalmucks, a mighty and numerous people, governed by a prince called Kontaysha. From these the Kalmucks on the Volga are descended. After the Irtysh has run for many miles, through a hilly country covered with wood, it passes through a fine fruitful plain, inhabited by the Kalmucks, till it comes to a house called Sedmy-Palaty, or the Seven Rooms, situated to the right in coming down the river. It is very surprising to find such a regular edifice in the middle of a desert. Some of the Tartars say it was built by Tamerlane, called by the Tartars Temyr-Ack-Sack, or Lame-Temyr; others by Gingeeze-Chan. The building,
according

according to the best information I could obtain, is of brick or stone, well finished, and continues still entire. It consists of seven apartments under one roof, from whence it has the name of the Seven Palaces. Several of these-rooms are filled with scrolls of glazed paper, fairly wrote, and many of them in gilt characters. Some of the scrolls are black, but the greatest part white. The language in which they are written is that of the Tonguts, or Kalmucks. While I was at Tobolsky, I met with a soldier in the street with a bundle of these papers in his hand. He asked me to buy them; which I did for a small sum. I kept them till my arrival in England, when I distributed them among my friends; particularly to that learned antiquarian Sir Hans Sloane, who valued them at a high rate, and gave them a place in his celebrated museum.

Two of these scrolls were sent by order of the emperor Peter the First, to the royal academy at Paris. The academy returned a translation, which I saw in the rarity-chamber at St. Petersburg. One of them contained a commission to a lama or priest; and the other a form of prayer to the Deity. Whether this interpretation may be depended on I shall not determine. The Tartars esteem them all sacred writings, as appears from the care they take to preserve them. Perhaps they may contain some curious pieces of antiquity, particularly of ancient history. Above the Sedmy Palaty, toward the source of the Irtysh, upon the hills and valleys, grows the best rhubarb in the world, without the least culture.

Before I leave this place, I imagine it will not be improper to subjoin a few more particulars relative to the kontaysha, prince of the Kalmucks. I am the more inclined to do this, as I can entirely depend on my intelligence. The territories of this prince are bounded by three of the most potent empires in the world; on the north by Russia, by China on the east, and by the country of the Great Mogul to the south.

From the two first he is separated by desert plains, and from the third by almost impassable mountains. To the south-west his frontiers reach near to Bucharía. The kontaysha is a very powerful prince, and able to bring into the field, at a short warning, 100,000 horsemen, who are all of them able-bodied men, well mounted, and armed with bows and arrows, lances and sabres. This is a greater number of horse than any prince that I know can muster, except his Russian majesty, and the emperor of China. These Tartars live in tents, all the year, removing from place to place, as called by necessity or inclination. This is the most ancient and pleasant manner of life. It is entertaining to hear them commiserate those who are confined to one place of abode, and obliged to support themselves by labour, which they reckon the greatest slavery.

The kontaysha has always some thousands of his subjects encamped near himself, who treat him with great veneration and respect. And, in justice to him, it must be confessed, that he is as attentive to the interests of his people; and as assiduous in the administration of justice, in particular, as if they were his own children.

The Kalmucks are not such savage people as they are generally represented; for I am informed a person may travel among them with greater safety, both to his person and effects, than in many other countries.

The kontaysha received the deputies from the governor of Siberia, like ambassadors from foreign princes, and treated them accordingly. This shews what high respect these eastern princes entertain for his Czarish majesty, when the governor of Siberia is regarded as a sovereign.

Their method of carrying on war, by wasting the country, is very ancient among the Tartars, and practised by all of them from the Danube eastward. This circumstance renders them a dreadful enemy to regular

regular troops, who must thereby be deprived of all subsistence, while the Tartars, having always many spare horses to kill and eat, are at no loss for provisions. I have only to add, that the kontaysha must be the same prince, who, in our European maps, is generally called the Great Cham of Tartary. As no Europeans travel through that country, these maps must be very erroneous.

January 9th, 1720, we proceeded toward Tara. We passed through many Tartar villages, and at night lodged in one of their little huts, and warmed ourselves at a good fire on the hearth. These houses consist generally of one or two rooms, according to the ability of the landlord. Near to the hearth is fixed an iron-kettle to dress the victuals. In one end of the apartment is placed a bench, about 18 inches high, and 6 feet broad, covered with mats, or skins of wild beasts, upon which all the family sit by day, and sleep in the night. The walls are built of wood and moss, consisting of large beams, laid one above another, with a layer of moss between every two beams. All the roofs are raised. A square-hole is cut out for a window, and to supply the want of glass, a piece of ice is formed to fit the place exactly, which lets in a good light. Two or three pieces will last the whole winter. These Tartars are very neat and cleanly both in their persons and houses. They use no stoves, as the Russians do. Near the house there is commonly a shed for the cattle.

It is generally reckoned, that more robberies are committed in Baraba, than in any country on the road to China; not by the natives, for they are very honest and hospitable; but by the Kalmucks, who come to collect tribute for the kontaysha: these sometimes pick up travellers, and carry them off with all their effects.

In the places through which we passed, the ambassador sent for all the hunters and sportsmen, that he might inquire what kinds of game and wild beasts

were in their neighbourhood. Hunting is the employment of most of the young fellows in this country; and is very profitable, as they sell the furs to great advantage. We found that this place produced great plenty both of game and wild beasts, but few fables. In the spring, a number of elks and stags come hither, from the south; many of which are killed by the inhabitants, both on account of their flesh and their hides. What of the flesh is not consumed fresh they salt. The hides are very large, and are dressed into excellent buff. The huntsman, having found the track of a stag upon the snow, pursues it upon his snow-shoes, with his bow and arrows, and little dog, till the animal is quite fatigued: for, the snow on the surface, being melted by the heat of the sun, and congealed, at night, by the frost, but not strong enough to bear the weight of such an animal; he sinks deep at every step, and the sharp ice cuts his ankles, and lames him; so that he becomes an easy prey to the hunter.

The 19th, we entered the Baraba, and continued travelling through it, for ten days. Baraba is really what its name signifies, an extensive marshy plain. It is generally full of lakes, and marshy grounds; overgrown with tall woods. The inhabitants are very hospitable; and desire nothing, in return of their civilities, but a little tobacco to smoke, and a dram of brandy, of which they are very fond. The dress, both of men and women, consists of long coats of sheep-skins, which they get from the Russians and Kalmucks, in exchange for more valuable furs.

The Barabintzy, like most of the ancient natives of Siberia, have many conjurers among them; whom they call shamans, and sometimes priests. Many of the female sex also assume this character. The shamans are held in great esteem by the people; they pretend to correspondence with the shaytan, or devil; by whom, they say, they are informed of all past and future events, at any distance of time or place. We
went

went to visit a famous woman of this character. When we entered her house, she continued busy about her domestic affairs, almost without taking any notice of her guests. However, after she had smoked a pipe of tobacco, and drank a dram of brandy, she began to be more chearful. Our people asked her some trifling questions about their friends; but she pretended to be quite ignorant, till she got more tobacco, and some inconsiderable presents; when she began to collect her conjuring tools. First, she brought the shaytan; which is nothing but a piece of wood, wherein is cut something resembling a human head, adorned with many silk and woollen rags, of various colours; then a small drum, about a foot diameter, to which were fixed many brais and iron rings, and hung round also with rags. She now began a dismal tune, keeping time with the drum, which she beat with a stick for that purpose: several of her neighbours, whom she had previously called to her assistance, joined in the chorus. During this scene, which lasted about a quarter of an hour, she kept the shaytan, or image, close by herself, stuck up in a corner. The charm being now finished, she desired us to put our questions. Her answers were delivered very artfully, and with as much obscurity and ambiguity, as they could have been given by any oracle. She was a young woman, and very handsome.

February 4th, we arrived safe at the town of Tomsky, so called from the noble river Tomm, upon the eastern bank of which it stands.

About eight or ten days journey from Tomsky, in a plain, are found many tombs, and burying places of ancient heroes; who, in all probability, fell in battle. These tombs are easily distinguished by the mounds of earth and stones raised upon them. When, or by whom, these battles were fought, so far to the northward, is uncertain. I was informed by the Tartars in the Barana, that Tamerlane, or Temur-Ack-Sack, as they call him, had many engagements.

in that country with the Kalmucks; whom he in vain endeavoured to conquer. Many persons go from Tomsk and other parts, every summer, to these graves; which they dig up, and find, among the ashes of the dead, considerable quantities of gold, silver, brass, and some precious stones; but particularly hilts of swords and armour. They are sometimes, indeed, interrupted, and robbed of all their booty, by parties of the Kalmucks, who abhor the disturbing the ashes of the dead.

The 9th, we were entertained at the commandant's, where were assembled some hundreds of his Cossacks, or light horse, armed with bows and arrows. After going through their usual exercise, they showed their dexterity in shooting on horseback at full speed. They erected a pole, for a mark, in an open field; and, passing it, at full gallop, they let fly their arrows; and soon split it all to shivers.

The 20th, we arrived at a Russian village, called Meletzky, ostrogue, where we staid a day to refresh ourselves and horses. In the neighbourhood of this place we found many huts of these Tzulimm Tartars, who seem to be a different race from all of that name I have yet mentioned. Their complexion indeed is swarthy, like that of most of the other descendants of the ancient natives of Siberia; but I have seen many of them having white spots on their skins, from head to foot, of various figures and sizes. Many imagine these spots natural to the people; but I am rather inclined to believe they proceed from their constant diet of fish and other animal food, without bread. This, of course, creates a scorbutic habit of body, which often breaks out in infants; and the scars falling off, leave that part of the skin as if it had been scalded, which never recovers its natural colour. I have however seen several children with these spots, who seemed healthy.

The Tzulimms, like other Tartars, live in huts half-sunk under ground. They have a fire in the middle,

middle, with a hole at the top to let out the smoke, and benches round the fire, to sit or lie upon. This seems to be the common method of living among all the northern nations, from Lapland, eastward, to the Japanese ocean. They are poor, miserable, and ignorant heathens. The archbishop of Tobolsky, in person, came lately hither, and baptised some hundreds of them, who were inclined to embrace the Christian faith. As they are a well-disposed and harmless people, probably in a short time they may be all converted.

The first of March, we overtook our baggage, which we passed; it being thought more convenient, both in order to procure lodging and fresh horses, that the heavy carriages should travel behind.

We continued our journey, for several days, along the Tongusta. We found, now and then, little villages, or single houses, on the banks. One day we chanced to meet a prodigious flock of hares, all as white as the snow on which they walked. I speak within compass, when I say there were above 5 or 600 of them. They were coming down the river, very deliberately, on a small path, of their own making, close to the beaten road. As soon as they saw us, all of them ran into the woods, without seeming much frightened. I am informed that these hares travel to the south, in much greater flocks than this, every spring, and return in autumn, when the rivers are frozen and the snow falls.

The nation of the Tongusy was very numerous; but is, of late, much diminished by the small pox. It is remarkable, that they knew nothing of this distemper till the Russians arrived among them. They are so much afraid of this disease, that, if any one of a family is seized with it, the rest immediately make the patient a little hut, and place by him some water and victuals; then, packing up every thing, they march off to the windward, each carrying an earthen pot, with burning coals in it, and making a

dreadful lamentation, as they go along. They never revisit the sick, till they think the danger past. If the person dies, they place him on a branch of a tree, to which he is tied, with strong wythes to prevent his falling.

When they go a hunting into the woods, they carry with them no provisions; but depend entirely on what they are to catch. They eat every animal that comes in their way, even a bear, a fox, or wolf. The squirrels are reckoned delicate food; but the ermins have such a strong rank taste and smell, that nothing but starving can oblige them to eat their flesh. When a Tonguse kills an elk or deer, he soon moves from the place, till he has ate it up, unless he happens to be near his family; in which case he carries part of it home. He is never at a loss for fire, having always a tinder-box about him; if this should happen to be wanting, he kindles a fire by rubbing two pieces of wood against each other.

The fables are not caught in the same manner as other animals. The fur is so tender, that the least mark of an arrow, or ruffling of the hair, spoils the sale of the skin. In hunting them they only use a little dog, and a net. When a hunter finds the track of a fable upon the snow, he follows it, perhaps, for two or three days, till the poor animal, quite tired, takes refuge in some tall tree; for it can climb like a cat: the hunter then spreads his net around the tree, and makes a fire; the fable, unable to endure the smoke, immediately descends, and is caught in the net. I have been told, by some of these hunters, that, when hard pinched with hunger, on such long chaces, they take two thin boards, one of which they apply to the pit of the stomach, and the other to the back opposite to it; the extremities of these boards are tied with cords, which are drawn tighter by degrees, and prevent their feeling the cravings of hunger.

Although

Although I have observed, that the Tongusians, in general, worship the sun and moon, there are many exceptions to this observation. I have found intelligent people among them, who believed there was a being superior to both sun and moon; and who created them and all the world.

I shall only remark farther, that from all the accounts I have heard and read of the natives of Canada, there is no nation, in the world, which they so much resemble as the Tongusians. The distance between them is not so great as is commonly imagined. We met with, daily, great flocks of hares in their progress to the westward, and many Tongusians in their huts. It is to be observed, that, from this place, northward to the frozen ocean, there are no inhabitants, except a few Tongusians on the banks of the great rivers; the whole of this most extensive country being overgrown with dark impenetrable woods. The soil, along the banks of the rivers, is good; and produces wheat, barley, rye, and oats. The method taken by the inhabitants to destroy the large fir-trees, is, to cut off a ring of bark from the trunk, about a foot broad, which prevents the ascending of the sap, and the tree withers in a few years. This prepares it for being burnt in a dry season; by which means, the ground is both cleared of the wood, and manured by the ashes, without much labour.

The Russians observe, that, where the sort of fir, commonly called the Scotch fir, grows, the ground never fails of producing corn; but it is not so where the pitch, or any other kind of fir, prevails.

The 9th, we arrived at the town of Elimsky, which stands on the road to the eastern parts of Siberia; for travellers to China generally take to the south-east, toward Irkutsky; and those who travel to Yakutsky and Kamtzatky, to the north-east.

The people who travel in winter, from hence to these places, generally do it in January, or February.

It

BELL'S JOURNEY

It is a very long and difficult journey ; and which none but Tongusians, or such hardy people, have abilities to perform. The Russians frequently finish it in six weeks. The common method is as follows : After travelling a few days in sledges, when the road becomes impassable by horses, they set themselves on snow-shoes, and drag after them what is called a nart, containing provisions and other necessaries ; which are as few and light as possible. This nart is a kind of sledge, about five feet long, and ten inches broad, which a man may easily draw upon the deepest snow. At night, they make a large fire, and lay themselves down to sleep in these narrow sledges. As soon as they have refreshed themselves, they again proceed on their snow-shoes, as before. This manner of travelling continues about the space of ten days, when they come to a place where they procure dogs to draw both themselves and their narts. The dogs are yoked by pairs ; and are more or fewer in number, according to the weight they have to draw. Being trained to the work, they go on with great spirit, barking all the way ; and the person who lies in the sledge holds a small cord to guide the dog that leads the rest. They are fastened to the sledge by a soft rope, which is tied about their middle, and passes through between their hind legs. I have been surprised to see the weight that these creatures are able to draw ; for travellers must carry along with them provisions, both for themselves and the dogs. These watchful animals know the time of setting out in the morning ; and make a dismal howling, till they are fed and pursue their journey. This way of travelling would not, I believe, suit every constitution ; the very sight of it satisfied my curiosity. Thus, however, these people proceed for near three weeks, till they arrive at some villages on the Lena ; where, leaving the dogs, they procure horses, with which they travel to the town of Yakutsky.

These

These people, though otherwise humane and tractable, have, among them, one very barbarous custom: When any of their people are infirm through age, or seized with distempers reckoned incurable, they make a small hut for the patient, near some river, in which they leave him, with some provisions; and seldom, or never, return to visit him. On such occasions, they have no regard to father or mother; but say, they do them a good office in sending them to a better world. Whereby it appears, that, even these rude ignorant people have a notion of a future state.

We set out from Elimsky on the 12th. There is a narrow road cut for sledges; and the trees on each side, meeting at the top, shade it by day; and in the night make it very dark, and almost dismal.

The face of the country had now a different aspect, from what I had seen for several months; sometimes we saw a fine champaign country, exhibiting a beautiful and extensive prospect; at other times, the view was agreeably varied with woods, and rising grounds. The north-side of the river is mostly over-grown with woods. There are some openings along the banks; where we found villages, and abundance of cattle and provisions.

We were entertained with a famous Buratsky shaman, who was also a lama, or priest, and was brought from a great distance. As these shamans make a great noise in this part of the world, and are believed, by the ignorant vulgar, to be inspired, I shall give some account of the behaviour of this one, in particular, by which it will appear that the whole is an imposition.

He was introduced to the ambassador by the commandant, accompanied by several chiefs of his own tribe, who treat him with great respect. He was a man of about 30 years of age, of a grave aspect and deportment. At his introduction he had a cup of brandy

brandy presented to him, which he drank, but refused any more.

After some conversation, he was desired to exhibit some specimen of his art; but he replied, he could do nothing in a Russian house; because there were some images of saints, which prevented his success. The performance was therefore adjourned to a Bursatky tent in the suburbs. Accordingly, in the evening, we went to the place appointed, where we found the shaman, with several of his companions, round a little fire, smoking tobacco; but no women among them. We placed ourselves on one side of the tent, leaving the other for him and his countrymen. After sitting about half an hour, the shaman placed himself cross-legged upon the floor, close by a few burning coals upon the hearth, with his face toward his companions; then he took two sticks, about four feet long each, one in each hand, and began to sing a dismal tune, beating time with the sticks: all his followers joined in the chorus. During this part of the performance, he turned and distorted his body into many different postures, till, at last, he wrought himself up to such a degree of fury that he foamed at the mouth, and his eyes looked red and staring. He now started up on his legs, and fell a dancing, like one distracted, till he trod out the fire with his bare feet. These unnatural motions were, by the vulgar, attributed to the operations of a divinity; and, in truth, one would almost have imagined him possessed by some demon. After being quite spent with dancing, he retired to the door of the tent, and gave three dreadful shrieks, by which, his companions said, he called the demon to direct him in answering such questions as should be proposed. He then returned, and sat down in great composure, telling he was ready to resolve any question that might be asked. Several of our people put questions in abundance; all which he answered readily, but in such

such ambiguous terms that nothing could be made of them. He now performed several legerdemain tricks; such as stabbing himself with a knife, and bringing it up at his mouth, running himself through with a sword, and many others too trifling to mention. In short, nothing is more evident than that these shamans are a parcel of jugglers, who impose on the ignorant and credulous vulgar.

The 28th, about noon, we came to a river called Orongoy, which we crossed on a tall camel; it being too deep for horses. At this place we found a number of the Buratsky encamped, with their flocks grazing in the neighbourhood.

Our horses having swam the river, we went into one of the Buratsky tents, till they were dried. The hospitable landlady immediately set her kettle on the fire, to make us some tea; the extraordinary cookery of which I cannot omit describing. After placing a large iron-kettle over the fire, she took care to wipe it very clean with a horse's tail, that hung in a corner of the tent for that purpose; then the water was put into it, and, soon after, some coarse bohea tea, which is got from China, and a little salt. When near boiling, she took a large brass ladle and tossed the tea, till the liquor turned very brown. It was now taken off the fire, and after subsiding a little, was poured clear into another vessel. The kettle being wiped clean with the horse's tail, as before, was again set upon the fire. The mistress now prepared a paste, of meal and fresh butter, that hung in a skin near the horse's tail, which was put into the tea-kettle and fried. Upon this paste the tea was again poured; to which was added some good thick cream, taken out of a clean sheep's skin, which hung upon a peg among the other things. The ladle was again employed, for the space of six minutes, when the tea, being removed from the fire, was allowed to stand a while in order to cool. The landlady now took some wooden cups, which held about half a pint each, and served her tea

to all the company. The principal advantage of this tea is, that it both satisfies hunger and quenches thirst. I thought it not disagreeable; but should have liked it much better had it been prepared in a manner a little more cleanly. Our bountiful hostess, however, gave us a hearty welcome; and, as these people know not the use of money, there was nothing to pay for our entertainment. We only made her a present of a little tobacco to smoke, of which these people are very fond. I have given this receipt, with a view that some European ladies may improve upon it.

The 29th of May, we mounted early, and, by means of our coffacks, hunted and ranged the woods, as we went along, in the manner of this country, called oblave in the Russian language. Their method is to form a semi-circle of horsemen, armed with bows and arrows, in order to inclose the game. Within the semicircle a few young men are placed, who give notice when the game is sprung; these only are permitted to pursue, the others being confined to keep their ranks. Our coffacks, with their arrows, killed three deer, and several hares. And, if killing harmless animals can be called diversion, this may properly be reckoned one of the finest. After this fashion they hunt bears, wolves, foxes, and wild boars.

About noon we came to a village on the Selinga, where we halted a few hours, and then crossed the river in boats; which was near a mile broad at this place. Our coffacks, however, fought no boats, except one to transport their arms, cloaths, and saddles; which being done, all of them mounted their horses, and plunged into the river without the least concern. As soon as the horses were set a swimming, for ease to them the men dismounted, and, laying hold of the mane with one hand, guided them gently by the bridle with the other. This is the common method in this country of transporting men and horses; which I look upon to be both safe and easy,

easy, provided the horse is managed with a gentle hand, without checking him with sudden jerks of the bridle.

We halted a little, after crossing the river, till the horses were dried ; after which we mounted, and, in the evening, arrived at the town of Selingsky.

Here ends the tribe of the Buratsky, and the nation of the Mongalls begins.

The Mongalls are a numerous people, and occupy a large extent of country, from this place to the Kallgan, which signifies the Everlasting Wall, or the great wall of China. From this wall they stretch themselves northward as far as the river Amoor, and from the Amoor westward, to the Baycall sea ; where they border with the territories of the kontaysha, or prince of the Black Kalmucks. On the south, they are bounded by a nation called Tonguts, among whom the delay-lama has his residence. One may easily imagine, from the vast track of land which the Mongalls occupy, that they must be very numerous ; especially, when it is considered, that they live in a healthy climate, and have been engaged in no wars, since they were conquered, partly by the Russians on the west, and partly by the Chinese on the east ; to whom all these people are now tributaries. In former times the Mongalls were troublesome neighbours to the Chinese, against whose incursions the great wall was built.

Kamhi, the present emperor of China, was the first who subdued these hardy Tartars ; which he effected more by kind usage and humanity than by his sword ; for these people are great lovers of liberty. The same gentle treatment hath been observed by the Russians, toward those of them who are their subjects. And they themselves confess, that, under the protection of these two mighty emperors, they enjoy more liberty, and live more at ease, than they formerly did under their own princes.

The

The present prince of Mongolia is called Tush-du-Chan, and resides about six days journey, to the south-east, from Selinginsky. The place is called Urga, and is near to where the kutuchtu, or high priest, inhabits. When the Mongails submitted themselves to the emperor of China, it was agreed, that the Tush-du-Chan should still maintain the name and authority of a prince over his people; but undertake no war, nor expedition, without consent of the emperor; which has strictly been observed ever since.

It is very remarkable, that, in all the vast dominions of Mongolia, there is not so much as a single house to be seen. All the people, even the prince and high priest, live constantly in tents; and remove, with their cattle, from place to place, as conveniency requires.

These people do not trouble themselves with ploughing, or digging the ground in any fashion; but are content with the produce of their flocks. Satisfied with necessities, without aiming at superfluities, they pursue the most ancient and simple manner of life; which, I must confess, I think very pleasant in such a mild and dry climate.

From the river Volga, to the wall of China, there are three great Tartar princes; the Ayuka-Chan, the Kontaytha, and the Tush-du-Chan. These three mighty nations have almost the same features, religion, and language; and live in the same manner. It will easily be perceived, by casting an eye on the maps, what a vast extent of territory these princes possess, whose subjects go by the general name of Kalmucks. Few languages can carry a traveller over a greater extent of country than that of the Kalmucks. With the Arabic, indeed, a person may travel, through many places of the east, from Egypt to the court of the Great Mogul; but, with the Illyric, he can travel much further than with either of the former; viz. from the gulf of Venice to the outmost boundaries
of

of Kamtzatsky; for the Russian is a dialect of the Nlyric.

The greatest part of Mongolia is one continued waste; except the places along the Amoor, and toward the Russian borders on the west. The soil also, to the south, from Selinginsky, is exceedingly fine; and capable, by proper culture, of producing grain of several sorts.

Our barques arrived at Selinginsky on the 4th of June. After we had taken out of them what necessities we wanted, they were dispatched with the rest of the baggage, for the greater security, to his majesty's store-houses at Strealka, about four miles up the river, where the caravan for China then lay.

In the mean time, the ambassador writ a letter to the allegada, or prime minister, at the imperial court of Pekin, to notify his arrival; and desire his excellency would give orders for his reception on the borders. This letter was sent to the prince of Mongolia, to be by him forwarded to court; for no strangers are allowed to travel through his territories to China, without his permission. The officer, who carried the letter to the prince, was treated with great civility; and his letter immediately sent to court by an express. A few days after, the prince sent two gentlemen, one of whom was a lama, to congratulate the ambassador on his arrival in these parts. They were invited to dine with the ambassador, and behaved very decently.

The same officer, who carried the ambassador's letter to the prince of Mongolia at Urga, was ordered to present his compliments to the kutuchtu, or high priest, who is a near relation of the prince. He received the officer in a very friendly manner, desired him to sit down in his presence; an honour granted to very few, except ambassadors, and pilgrims from remote countries; and, at his departure, gave him a present of some inconsiderable things; particularly, a few pieces of Chinese silks.

I cannot leave this venerable personage, without taking some notice of him. I shall therefore relate a few things concerning him among thousands more ridiculous, which the people of this country tell and believe.

This extraordinary man assumes to himself the character of omniscience, which is the interpretation of the word kutuchtu; and the people are taught to believe that he really knows all things, past, present, and future. As his intelligence, by means of his lamas, is very extensive, he is easily able to impose on the vulgar in this particular. They also believe that he is immortal; not that his body lives always; but that his soul, upon the decay of an old one, immediately transmigrates into some young human body; which, by certain marks, the lamas discover to be animated by the soul of the kutuchtu, and he is accordingly treated as high priest.

When the spirit of the kutuchtu has taken possession of a new body, that is, in plain English, when he is dead, the lamas are immediately employed to discover in what part of the world this wonderful person is regenerated, or born again, as they express it. They need, however, go to no great distance to find him; for, the affair being previously concerted among the chief lamas, they soon determine the choice of a successor; who generally happens to be a young boy, that has been well instructed how to behave on that occasion. When a successor is pretended to be found, a company of lamas are sent to examine the matter, who carry along with them many toys, such as small silver bells, and things of that nature, which belonged to the former kutuchtu, intermixed with others that did not. All these are laid before the child, who picks out such things as belonged to his predecessor, and discovers the greatest fondness for them; but rejects with disgust, whatever is not genuine. Beside this trial, some questions are
put

put to him, relative to wars, or remarkable events, in his former state; all which are answered to the satisfaction of the conclave. Whereupon he is unanimously declared to be the self-same kutuchtu, is conducted with great pomp and ceremony to Urga, and lodged in the tent of the high priest.

What they call the Urga is the court, or the place where the prince and high priest reside; who are always encamped at no great distance from one another. They have several thousand tents about them, which are removed from time to time. The Urga is much frequented by merchants, from China and Russia, and other places; where all trade is carried on by barter, without money of any kind. The Chinese bring hither ingots of gold, damasks, and other silk and cotton stuffs, tea, and some porcelain; which are generally of an inferior quality, and proper for such a market. The Russian commodities are chiefly furs of all sorts. Rhubarb is the principal article which is exchanged for these goods, great quantities whereof are produced in this country, without any culture. The Mongalls gather and dry it in autumn, and bring it to this market, where it is bought up, at an easy rate, both by the Russian and Chinese merchants.

The kutuchtu and his lamas are all clothed in yellow, and no layman is allowed to wear this colour, except the prince. This mark of distinction makes them known and respected every where. They also wear about their necks a string of beads, which are used in saying their prayers. The Mongalls believe in, and worship, one Almighty Creator of all things. They hold that the kutuchtu is God's vicegerent on earth; and that there will be a state of future rewards and punishments.

The answer to the letter, which the ambassador had written to Peking, was not yet arrived. In the mean time we were obliged to remain at Selingsky, where we entertained ourselves in the best manner we could.

June the 12th, walking along the bank of the river, I was a little surprised at the figure and dress of a man standing among a number of boys who were angling for small fish. The person bought all the fish alive, and immediately let them go again into the river, which he did very gently one by one. The boys were very civil to him, though they looked upon him as distracted on account of his behaviour. During this ceremony he took little notice of me, though I spoke to him several times. I soon perceived, by his dress, and the streak of fallen on his forehead, that he was one of the brachmans from India.

After setting all the fish a swimming, he seemed much pleased; and, having learned a little of the Russian language, and a smattering of the Portuguese, began to converse with me. I carried him to my lodgings, and offered to entertain him with a dram; but he would taste nothing: for he said, it was against the rules of his religion to eat or drink with strangers.

I asked him the reason why he bought the fish to let them go again? He told me, that perhaps the souls of some of his deceased friends, or relations, had taken possession of these fish; and, upon that supposition, it was his duty to relieve them: that, according to their law, no animal whatever ought to be killed or eaten; and they always lived on vegetables.

After this interview, we became so familiar that he came every day to visit me. He was a cheerful man, about seventy years of age. He had a bush of hair growing on his forehead, very much matted, and, at least, six feet in length: when it hung loose, it trailed upon the ground behind him; but he commonly wore it wrapped about his head in form of a turban. The hair was not all his own, but collected as relicks of his friends, and others of his profession, reputed saints; all which he had intermixed, and matted

matted with his natural hair. Persons of this character are called Faquers, and esteemed sacred every where.

• He told me he was a native of Indostan, and had often been at Madras, which he called Chinpatan, and said it belonged to the English. This circumstance, added to several others, made me believe he was no impostor, but an innocent kind of creature, as are most of that sect. He came to this country, in company with some others of his countrymen, on a pilgrimage, in order to pay their devotions to the Kutuchtu and Delay-Lama. They had been twelve months on their journey, and had travelled all the way on foot, over many high mountains and waste deserts, where they were obliged to carry their provisions, and even water, on their backs. I shewed him a map of Asia, whereon he pointed out the course of his journey, but found many errors in the geography; and no wonder, since few Europeans would have had the resolution to undertake such a journey as this man had done.

The 14th, a chief, named Taysha, of those Mongalls who are subjects of his majesty, came to pay his respects to the ambassador, who gave him a friendly reception, and kept him to dinner. He was a merry old man, near fourscore, but so vigorous, that he could mount a horse with as much agility as many young men. He was accompanied with five sons, and many attendants, who treated him with equal respect as a king; and even his sons would not sit down in his presence, till he desired them. I confess it gave me great pleasure to see the decency with which they behaved. One of our company, a pretty fat man, asked the Taysha what he should do in order to be as lean as he was. The old man replied in these few words, 'Eat less, and work more:' a saying worthy of Hippocrates himself. In his youth he had been engaged in many battles with the Chinese, whom he held in great contempt. As he was a keen

sportsman, the ambassador made an appointment with him for a grand hunting match ; after which he and his retinue returned to their tents.

The 24th, arrived an officer from the court of Pe-kin, sent on purpose to discover the number and quality of the embassy. This gentleman, whose name was Tulishn, was a Mantshu Tartar by birth, and a member of the tribunal for western affairs, with which he was very well acquainted. These officers are called Surgutsky by the Mongalls, and by the Europeans Mandarin, a Portuguese word derived from *mando*. He had formerly been in this country, and had learned the Russian language. He pretended to have been employed on some business with the Tush-du-Chan at Urga ; and, hearing of the ambassador's arrival, had come to pay his respects to him. It was however well known, that he was sent to enquire whether the ambassador came on a friendly errand. He was received very kindly ; and, after he had stayed three days, and made his observations, returned very well satisfied. At his departure, he told the ambassador, that orders would soon be given for his reception on the frontiers ; but these could not be issued till his arrival at court, because on his report the whole affair depended. This wise and cautious nation, jealous of all the world, suffer none to enter their territories, but such as bring friendly messages. By this circumstance we were confined some time longer at Selinginsky.

July 5th, the Taysha-Batyr arrived, in consequence of his appointment with the ambassador, and brought along with him 300 men, well mounted, for the chase. This old gentleman had the appellation of Batyr ; a title of great respect among the Mongalls. It signifies a hero ; and is conferred only on those who have signalized themselves by their courage and conduct in the field of battle. Beside these Mongalls, we carried with us 50 of our Cossacks, and our tents, as we proposed to be abroad some days.

Early

RUSSIA, TARTARY, and CHINA. 471

Early on the 6th, we took our way to the eastward, over high hills, and through tall woods, having almost no underwood to incommode the horses, or interrupt our view; which made it very pleasant. After riding a few miles, the Taysha, being master of the chace, ordered his men to extend their lines. The Taysha and we were in the center; and often saw the game pass us, pursued by the horsemen at full speed, without the least noise, but the whistling of arrows. The horses, being accustomed to this kind of sport, follow the game as a greyhound does a hare; so that the riders lay the bridles on their necks, and attend to nothing but their bows and arrows. One may easily imagine the exquisite entertainment, in seeing several of these horsemen in pursuit of an elk or stag through the valleys.

Tired with sport, we left the hills in the afternoon, and came down into a fine valley, where we pitched our tents, near a pure brook. The Taysha then ordered all the dead game to be brought before him, and ranged in proper order. We found, that this day we had killed no less than five large elks, four stags, a dozen roe-bucks, several wolves and foxes, beside fawns and hares.

The Taysha caused the game to be divided among the huntsmen; who began immediately to dress it, some of them by boiling, others by broiling, and eat it without either bread or salt. The tails of the stags, which, by these people, are reckoned very delicate, fell to the Taysha's share. He cut them into slices, and eat them raw. I eat a bit of one of them, and thought it very palatable. The taste resembled nothing so much as that of fresh caviare. After we had feasted on variety of excellent venison, for we had no other provisions, we went to rest, well satisfied with the diversion of the day.

During this short excursion, I could not enough admire the beauty of the country through which we passed. The gentle rising of the hills, many of

which have their tops only covered with wood, and the fertility of the vales, contribute to form one of the most delightful landfhips the world can afford. To this may be added the temperature and drynefs of the climate; in which refpects this far exceeds any country with which I am acquainted. After Midsummer there is almoft no rain till December, when the fnow falls; and in fuch moderate quantities, that it does not hinder the cattle from lying abroad all the winter.

In furveying thefe fertile plains and pleafant woods, I have often entertained myfelf with painting, in my own imagination, the neat villages, country-feats, and farm-houfes, which, in procefs of time, may be erected on the banks of the rivers, and brows of the hills. There is here wafte land enough to maintain, with eafy labour, feveral European nations, who are, at prefent, confined to barren and ungrateful foils: and, with regard to the Mongalls, whole honefty and fimplicity of manners are not unamiable, I fhould like them very well for neighbours.

From what I have read of North America, I am of opinion, that this country refembles none fo much as fome of our colonies in that quarter of the world; particularly the inland parts of Penfylvania and Maryland. Both countries lie nearly in the fame latitude: in the one we find great lakes and mighty rivers; in the other, the Baykall fea, and rivers, which, for the length of their courfe and quantity of water, may be ranked with any in the western world.

July 20th, another Mandarin arrived from Peking, accompanied by an officer from Uрга; who brought a letter to the ambaffador from the Tufh-du-chan, acquainting him, that he might foon expect a perfon, properly authorifed, to conduct him to the imperial city.

Auguft 9th, a courier arrived from Peking, who told the ambaffador, that he had paffed our conductor on the road; and that we fhould now prepare for
our

RUSSIA, TARTARY, and CHINA. 473

our journey to the capital, as that gentleman would arrive in a few days. On the 24th, our conductor, called Lomy, at last arrived. He was, by birth, a Mantshu Tartar, and a member of the court for the western department. After remaining with us for some days, he returned to Yolla, a place upon the border, in order to procure horses and camels for our journey.

September 8th, we sent our baggage by water to Strealka, and next day we followed it. We lived in tents, while we staid at this place, till horses and camels were got ready.

After dining with the commissary of the caravan, at Strealka, on the 18th, we left that place in the evening, accompanied with the commissary and most of the officers at Seljingsinsky. After we had travelled about 20 English miles to the southward, through fine plains covered with exceeding long grass, we arrived at the end of the first stage, called Kolludtzy.

The 20th, about noon, we reached a place called Saratzyn, or the New Moon, situated on the bank of a rivulet of the same name. This rivulet is the boundary between the Russian and Chinese territories, and separates two of the most mighty monarchies in the world. The distance between Seljingsinsky and this place is computed to be about 104 verst, nearly 70 English miles.

The conductor was encamped on the east-side of the rivulet, and we pitched our tents on the other. The ground, on both sides, rises a little, and the soil seems to be extremely good. The grass is rank and thick, and, as the season is very dry, would, with little labour, make excellent hay. This grass is often set on fire by the Mongalls, in the spring, during high winds. At such times it burns most furiously, running like wild-fire, and spreading its flames to the distance of perhaps ten or twenty miles, till its progress is interrupted by some river or barren hill. The impetuosity of these flames, their smoke and crackling noise, cannot easily be conceived by those who
have

have not seen them. When any person finds himself to the leeward of them, the only method, by which he can save himself from their fury, is to kindle immediately the grass where he stands, and follow his own fire. For this purpose, every person is provided with flints, steel and tinder. The reason why the Mongalls set fire to the grass is to procure early pasture for their cattle. The ashes, left upon the ground, sink into the earth at the melting of the snow, and prove an excellent manure; so that the grass, in the spring, rises on the lands, which have been prepared in this manner, as thick as a field of wheat. Caravans, travellers with merchandise, but especially armies, never encamp upon this rank grass. And there are several instances of considerable bodies of men being put in confusion, and even defeated by the enemy's setting fire to the grass.

The first, the conductor came to congratulate the ambassador on his arrival at the borders; and acquainted him, that, the horses and camels being ready, he might proceed when he pleased. I cannot omit an inconsiderable circumstance, that happened at this place, as it strongly represents the caution and prudence of the Chinese. Our conductor, having seen some women walking in the fields, asked the ambassador who they were? and whither they were going? He was told, they belonged to the retinue, and were going along with it to China. He replied, they had women enough in Pekin already; and, as there never had been an European woman in China, he could not be answerable for introducing the first, without a special order from the Emperor. But, if his excellency would wait for an answer, he would dispatch a courier to court for that purpose. The return of this messenger could not be sooner than six weeks; it was therefore thought more expedient to send back the women to Selinginsky, with the waggons that brought our baggage to this place.

The

RUSSIA, TARTARY, and CHINA. 475

The 22d, this day we commenced guests of the Emperor of China, who entertains all ambassadors, and bears their expences, from the day they enter his dominions, till the time they quit them again. Our retinue consisted of about one hundred persons, who were allowed fifteen sheep every day. The overplus of this large allowance was given to the Mongalls who drove the camels. Beside mutton and beef, there is no other kind of provision to be found, till you come within the wall of China. The mutton is of a middle size; but I must confess, exceeding fine. The conductor was attended by an officer from the Tush-du-Chan, who procured from the Mongalls encamped nearest our road, what sheep we wanted. The camels were very tractable, and stooped to take on their loads. But the horses were, at first, very unmanageable. Many of them had never before been employed for any use; and were saddled with great difficulty, but mounted with much more; for the very smell of our cloaths, which they perceived to be different from that of the Mongalls, their masters, made them snort and spring with great fury. They were easily managed, notwithstanding, when we got upon their backs.

Our road now lay through fine plains and vallies, covered with rank grafs; but not a single tent was to be seen. I inquired why such a fine soil was without inhabitants; and was told, that the Chinese had forbid the Mongalls to encamp so near the Russian borders, for fear of being allured to pass over to their territories, as many had formerly done. These fruitful vallies are surrounded with pleasant hills, of easy ascent, whose summits are covered with tufts of trees.

On these hills are a great number of animals called marmots, of a brownish colour, having feet like a badger, and nearly of the same size. They make deep burrows on the declivities of the hills; and, it is said, that, in winter, they continue in these holes, for a certain time, even without food. At this season, how-
ever,

ever, they sit or lye near their burrows, keeping a strict watch; and at the approach of danger, rear themselves upon their hind-feet, giving a loud whistle, like a man, to call in the stragglers; and then drop into their holes in a moment.

I should not have mentioned an animal so well known as the marmot, had it not been on account of the rhubarb. Wherever you see ten or twenty plants growing, you are sure of finding several burrows under the shades of their broad spreading leaves. Perhaps they may sometimes eat the leaves and roots of this plant. However, it is probable, the manure they leave about the roots, contributes not a little to its increase; and their casting up the earth makes it shoot out young buds, and multiply. This plant does not run, and spread itself, like docks, and others of the same species; but grows in tufts, at uncertain distances, as if the seeds had been dropped with design. It appears that the Mongalls never accounted it worth cultivating; but that the world is obliged to the marmots for the quantities scattered, at random, in many parts of this country. For whatever part of the ripe seed happens to be blown among the thick grass, can very seldom reach the ground, but must there wither and die; whereas, should it fall among the loose earth, thrown up by the marmots, it immediately takes root, and produces a new plant.

On the banks of the Tola we found many Mongalls encamped, with numerous flocks of cattle; being the first inhabitants we had seen since our leaving the border. The Russians, and the Mongalls who are subjects of Russia, claim all the country westward from the Tola; which, they say, is the natural boundary between the two empires. This would indeed be a considerable addition to the dominions of Russia. But as both these mighty monarchs are abundantly provided with a vast extent of territory, neither party think it worth while to dispute about a few hundred miles of property, which, obtained, would, perhaps,

perhaps, not balance the cost, or contribute but little to the advantage of either.

The appearance of the country was now greatly altered for the worse. We saw no more pleasant hills and woods; neither could I find one single plant of rhubarb. The soil was dry and barren; and the grass not to be compared to what we had already passed over.

The 4th, after every man had drunk his fill of the pure and wholesome water of Tola, and filled his bottle with it, we departed with some regret, as we could hope for no more rivers, or brooks, till we came to the wall of China. We soon entered the desert commonly named, by the Mongalls, the Hungry Desert.

The 6th, early in the morning, we proceeded eastward, through the same sort of flat country. The weather was very fine, and the roads excellent. In the evening we arrived at a pool, called Tylack, of brackish water, where we remained the following night. This day we saw several large flocks of antelopes, and some Mongalls in their tents; which was no disagreeable object in this continued plain. We passed few of these tents without visiting them, where we always found an hospitable reception, and were entertained with some zaturan, a kind of tea which I formerly described. And, if we happened to stay till our baggage was gone out of sight, the landlord conducted us, by the shortest way, to the springs that terminated the next stage.

The 9th, we set out early, and travelled to a pool named Oko-toulgu. This day, a lama from the kutuchtu, going to Pekin, joined our company, who, by his habit and equipage, seemed to be a person of eminence. In marching along the tedious desert, the conversation turned on a terrible earthquake which happened, during the month of July last, in China, between the long wall and Pekin; and had laid in ruins several villages, and walled towns, and

buried many people in their ruins. The lama inquired what was the opinion of the learned men in Europe concerning the cause of this phenomenon. We told him, it was commonly reckoned to be subterraneous fire; and then asked, in our turn, to what cause such extraordinary appearances were imputed by his countrymen? He replied, that some of their learned lamas had written that God, after he had formed the earth, placed it on a golden frog; and whenever this prodigious frog had occasion to scratch its head, or stretch out its foot, that part of the earth, immediately above, was shaken. There was no reasoning on a notion so fantastical; we therefore left the lama to please himself with his hypothesis, and turned the discourse to some other subject.

The 24th, having got fresh horses and camels, we came, in the evening, to a pond of brackish water, called Korunteer, upon the extremity of a dismal bank of sand, running a-cross our road.

The day following we entered on the sand-bank, along a narrow and crooked passage, between two hillocks. Every one prayed for calm weather while we travelled over the sand; which put me in mind of being at sea. We continued our journey, through deep sand, till about noon; when all our horses, and camels, being tired, we halted in a hollow place; where we dug, and found very bad water. Along this bank there is not the least track, or path of any kind; for the smallest blast of wind immediately effaces it, and renders all the surface smooth. We had gone but a few miles when most of our people were obliged to alight, and walk on foot, the horses being quite tired with the deepness of the sand; which made our progress extremely slow. The weather, fortunately, was still very calm. About noon we pitched our tents in a hollow place, encompassed with high hillocks of sand. About midnight, the wind rose to such an height, that all our tents were overfet at once, and our beds filled with sand.

RUSSIA, TARTARY, and CHINA. 479

As it was near morning, we thought it not worth while to pitch them again. We therefore prepared ourselves to set out at the dawn, in hopes of getting over the sand-bank before night; which, by riding and walking by turns, in order to hasten our progress, we happily effected.

The 28th, we proceeded along the plain to the springs called Chabertu. I cannot but take notice of the uncommon manner the people have of killing their sheep. They make a slit with a knife between two ribs, through which they put their hand, and squeeze the heart till the creature expires; by this method all the blood remains in the carcass. When the sheep is dead, and hungry people cannot wait till the flesh is regularly dressed, they generally cut out the brisket and rump, wool and all, and broil them on the coals; then scrape off the singed wool, and eat them. This I have found, by experience, to be no disagreeable morsel, even without any kind of sauce.

The 22d of November, about noon, we could perceive the famous wall of China, running along the tops of the mountains, toward the north-east. One of our people cried out Land, as if we had been all this while at sea. It was now, as nearly as I can compute, about forty English miles from us, and appeared white at that distance.

The nearer we came we were the more surprised at the sight of that so much celebrated wall of China, commonly called, for its length, the endless wall. The appearance of it, running from one high rock to another, with square towers at certain intervals, even at this distance, is most magnificent.

We descended by a narrow path, about eight feet broad, between the mountains, till we came to a small Chinese monastery, situated on the declivity of a steep rock. Curiosity led us to visit this solitary place. But, the road being impassable to horses, we alighted and walked thither. On our arriving near the place, the monks came out to meet us, with the
usual

usual friendly salutation of the country ; which is performed by laying one of their hands upon the other, and then shaking them, and pronouncing these words *Cho-loy-cho*. The compliment being returned, they conducted us into the apartments of their little chapel, and treated us with a dish of green tea ; which was very agreeable. In the chapel was a sort of altar piece, on which were placed several small brass images ; and, in one of the corners, I observed a sack filled with wheat. The habit of the monks, was a long gown with wide sleeves. On their heads was a small cap, and their long lank hair hung down over their shoulders. They had very few hairs in their beards. This being the first Chinese house we met with, I have, on that account, been more particular in describing it. Every thing now appeared to us as if we had arrived in another world. We felt, especially, a sensible alteration in the weather ; for, instead of the cold bleak wind in the desert, we had here a warm and pleasant air.

Our route now lay along the south side of a rivulet, full of great stones, which had fallen from the rocks in rainy weather. In the cliffs of the rocks you see little scattered cottages, with spots of cultivated ground, much resembling those romantic figures of landships which are painted on the China-ware and other manufactures of this country. These are accounted fanciful by most Europeans, but are really natural.

We arrived at length at the famous wall of China. We entered at a great gate, which is shut every night, and always guarded by a thousand men, under the command of two officers of distinction, one a Chinese, and the other a Mantzur Tartar ; for, it is an established custom in China, and has prevailed ever since the conquest of the Tartars, that, in all places of public trust, there must be a Chinese and a Tartar invested with equal power. This rule is observed both in civil and military affairs.

As

RUSSIA; TARTARY, and CHINA. 481

As soon as we had entered the gate, these two officers, and many subalterns, came to compliment the ambassador on his safe arrival; and asked the favour of him to walk into the guard-room and drink a dish of tea.

The same evening, the ambassador and the gentlemen of the retinue were invited to sup at the commandant's house; and horses were sent to carry us thither. We alighted in the outer-court, where the commandant in person waited for us; and conducted us, through a neat inner-court, into a hall, in the middle of which stood a large brass chafing-dish, in shape of an urn, with a fire of charcoal in it. The floor was covered with mats, and the room quite set round with chairs, and little square japanned tables. The ambassador sat at a table by himself, and the rest of the company at separate tables, by two and two. We were first entertained with tea, and a dram of hot arrack; after which supper was brought, and placed on the tables, without either table-cloth, napkins, knives, or forks. Instead of forks, were laid down, to every person, a couple of ivory-sticks, with which the Chinese take up their meat. The dishes were small, and placed upon the table in the most regular manner; the vacancies being filled with saucers, containing pickles and bitter herbs. The entertainment consisted of pork, mutton, fowls, and two roasted pigs. The carver sits upon the floor, and executes the office with great dexterity. He cuts the flesh into such small bits, as may easily be taken up by the guests, without further trouble. The meat being cut up, is given to the footmen, who supply the empty dishes on the tables. The whole is served in China-ware; and neither gold nor silver is to be seen. All the servants perform their duty with the utmost regularity, and without the least noise. I must confess, I was never better pleased with any entertainment.

The victuals being removed, the desert was placed on the tables in the same order; and consisted of a variety of fruits and confections. In the mean time a band of music was called in, which consisted of ten or twelve performers, on various, but chiefly wind-instruments, so different from those of that class in Europe, that I shall not pretend to describe them. The music was accompanied with dancing, which was very entertaining. The dancers were nearly as numerous as the musicians. Their performances were only a kind of gesticulation, consisting of many ridiculous postures; for they seldom moved from the same place. The evening being pretty far spent, we took leave, and returned to our lodgings.

The 6th, a great fall of snow, and a cold frosty wind, obliged us to halt at this place.

Next day, the frost and snow still continued; notwithstanding, we set out, and passed over a stone-bridge, near this place, paved, not with small stones, but with large square, free stones, neatly joined. After travelling eastward about thirty English miles, we reached a large and populous city called Siang-fu. We were met, without the gate, by some of the principal inhabitants, and conducted to our lodgings.

When we arrived, the governor was out a hunting with one of the Emperor's sons. As soon as he returned in the evening, he waited on the ambassador, and complimented him in a very polite manner; excusing himself for not waiting on him sooner. At the same time, he gave his excellency a formal invitation to supper; for it is appointed, by the court, that foreign ambassadors should be magnificently entertained in all the towns through which they pass. But the ambassador, being somewhat indisposed, desired to be excused.

Our route, this day, was through a fine champaign country, well cultivated, but containing very few trees. We passed several small towns, and many villages,

RUSSIA, TARTARY, and CHINA. 483

villages, well built, and inclosed with walls. The roads were well made, and in good order; running always in straight lines, where the ground will allow. I had heard a great deal of the order and œconomy of these people; but found my information far short of what I daily saw in all their works and actions. The streets of every village run in straight lines.

Upon the road we meet with many turrets, called post-houses, erected at certain distances from one another, with a flag-staff, on which is hoisted the imperial pendant. These places are guarded by a few soldiers, who run a-foot, from one post to another, with great speed; carrying letters or dispatches that concern the Emperor. The turrets are so contrived, as to be in sight of one another; and, by signals, they can convey intelligence of any remarkable event. By this means the court is informed in the speediest manner imaginable, of whatever disturbance may happen in the most remote provinces of the empire. These posts are also very useful, by keeping the country free from highwaymen; for should a person escape at one house, on a signal being made, he would certainly be stopped at the next. The distance of one post-house from another is usually five Chinese li, or miles; each li consisting of five hundred bow-lengths. I compute five of their miles to be about two and an half English.

The 8th, we halted at this place. As we could not be present at the entertainment to which we were invited, last night, by the governor, he had resolved that the delicacies, prepared on that occasion, should not be lost; and therefore sent into our court twelve tables, whereon were placed, by a number of people, all the victuals that were dressed the preceding night, with the desert, and several sorts of tea. The whole was afterward brought into the hall; and there placed, in form, upon the tables. When this was done, an officer of distinction came to desire the ambassador to taste of his Imperial Majesty's bounty.

We accordingly sat down at the tables in great order. Every thing was very good, but mostly cold; having been carried through the streets to some distance. After we had removed from the table, the person, who had the direction of the entertainment, called our servants, and ordered them to sit down at the tables, and eat. This produced a very diverting scene; but, had it not been complied with, the governor would have thought himself highly affronted.

In the evening, the Emperor's third son went through this city, on his way toward the capital. He was carried upon men's shoulders, in a palankin; a vehicle very easy for the traveller, and well known in European settlements in India. The Emperor's sons have no other names than those of first, second, third, &c. This prince had only a small retinue of a few horsemen.

Our new conductor, Tulishin, invited the ambassador and his retinue to pass the evening at his lodgings. His excellency excused himself, as he had not been at the governor's. All the gentlemen, however, accepted the invitation. The entertainment was elegant, and something like that I formerly described, accompanied with dancing and music, and quail-fighting. It is surprising to see how these little birds fly at one another, as soon as they are set upon the table; and fight, like game-cocks, to death. The Chinese are very fond of this diversion; and bet as high on their quails, as the English do on cocks. They are also great lovers of cock-fighting; but it is reckoned among the vulgar sports. The quails are generally parted before they hurt one another too much; and reserved, in cages, till another occasion.

The 9th, having sent off the baggage in the morning, the ambassador returned the governor's visit. We only staid to drink tea; after which we immediately mounted, and pursued our journey to a small town called Juny; where we arrived in the evening. Near this place is a steep rock, standing on a plain, inaccessible

inaccessible on all sides, except to the west; where a narrow winding path is cut in the rock, which leads to a Pagan temple and nunnery, built upon the top of it.

The chain of mountains running to the north, which bound this plain to the west, are very high, rugged and barren. Their breadth, from the desert to the plain habitable country of China, I compute not to exceed fifteen or twenty miles, and in many places it is much less. But their length, I am informed, is above one thousand English miles. They encompass all, or the greatest part of the empire of China, to the north and west. These impregnable bulwarks, together with the almost impassable deserts, have, in my opinion, so long preserved this nation from being over-run by the western heroes. One would imagine, that a country, so fortified by nature, had little need of such a strong wall for its defence; for, if all the passes of the mountains are as narrow and difficult as that where we entered, a small number of men might defend it against a mighty army.

On the 14th, we halted at a small town. But our baggage, and his majesty's presents, advanced a stage farther. These, by order of the Mandarin, our conductor, were carried on mens shoulders, covered with pieces of yellow silk; as every thing is which hath any connexion with the court. Whatever is distinguished by this badge is looked on as sacred; and he who has the care of any thing belonging to the Emperor needs no other protection: such is the reverence paid him all over the empire. The yellow colour is chosen by the Emperor, because, among the Chinese, it is the emblem of the sun, to which he is compared.

The following day, our road, lying over some rocks, was very rugged. In some places it was cut, for a considerable length, above twenty feet deep, through the solid rock; which appears to have been a work of great labour and expence. But no people, I

LL's JOURNEY through

ever saw, take such pains to make their streets, and high-ways, easy to travellers, as the Chinese. In some places of the rocks were cut out images of Chinese saints; but the workmanship very mean.

Near this place, we passed through six or eight strong semicircular walls, within one another, which have the endless wall for their common diameter, and take in a great compass. In all these walls there are large well built gates, guarded by a constant watch, both in times of peace and war. At one of them, the ambassador was saluted with three great guns, from a tower over the gate-way. These walls seem to be of the same materials and architecture with the long wall; having square towers at the distance of a bow-shot from each other. While we stopped at one of the gates to refresh ourselves, I took the opportunity to walk into one of these towers, where I saw

some hundreds of old iron cannon thrown together as useless. On examination, I found them to be composed of three or four pieces of hammered iron, joined, and fastened together with hoops of the same metal. The Chinese have, however, now learned to cast as fine brass cannon as are any where to be found. From this tower I was led, by a broad stone-stair, to the top of the wall, which is about twenty feet in breadth, and paved with large square stones, closely joined, and cemented with strong mortar. I walked along this flat, till I came to a rock, where I found a high stair of above a thousand steps, the whole breadth of the wall, which led to a tower on the summit, from whence I could see a like stair, on the other side, forming a descent to a narrow passage between two rocks. I observed also, that the wall was neither so high nor broad where it was carried over another rock, to the south-west, as at the place where I stood. But time not allowing me to go farther, I returned by the same way, to our company; and, after staying a few hours, we proceeded, this afternoon,

afternoon, to the town of Zulinguang, where we lodged.

The next day, after travelling about two hours, we came to the last semicircular wall. Here ended all the hills and mountains. Our road now lay through a fine champaign country, interspersed with many small towns and villages. In the evening, we reached a large neat city called Zang-Ping-Jew. In the market place stood a triumphal arch, whereon were hung a number of streamers, and silken pendants, of various colours. The streets were clean, straight, and broad; in some places covered with gravel, in others paved with flat square stones.

As soon as we had reached our lodgings, the governor of the place came to salute the ambassador, and invited him to an entertainment prepared by order of his majesty.

The invitation was accepted, and we immediately went to the governor's palace. The entertainment was very magnificent, somewhat of the same kind with that I formerly described, and accompanied with music and dancing. This place is situated in a fruitful plain, about thirty English miles northward of Peking.

The 17th, after travelling about a dozen of miles, we came to a small town called Shach. The weather being very fine and warm, the governor came to meet the ambassador, and desired him to refresh himself a little by drinking tea. Here we halted about an hour, and then proceeded six or eight miles farther, to a small village, about four miles from the capital; where we lodged.

Next morning, two Mandarins came from court to congratulate the ambassador on his arrival, and brought some horses, on which his retinue were to make their entry. The furniture of the horses was very simple, and far inferior to the costly trappings of the Persians.

My lodgings in this village, happened to be at a cook's house; which gave me an opportunity of observing the ingenuity of these people, even on trifling occasions. My landlord being in his shop, I paid him a visit; where I found six kettles, placed in a row on furnaces, having a separate opening under each of them, for receiving the fuel, which consisted of a few small sticks and straw. On his pulling a thong, he blew a pair of bellows, which made all his kettles boil in a very short time. They are indeed very thin, and made of cast iron, being extremely smooth both within and without. The scarcity of fuel, near such a populous city, prompts people to contrive the easiest methods of dressing their victuals and keeping themselves warm during the winter, which is severe for two months.

About ten of the clock, we mounted, and proceeded toward the city, in the following order.

An officer with his sword drawn; three soldiers; one kettle drummer; twenty four soldiers, three in a rank; the steward; twelve footmen; two pages; three interpreters; the ambassador, and a Mandarin of distinction; two secretaries; six gentlemen, two and two; followed by servants and attendants.

The whole retinue was dressed in their best apparel. The soldiers in uniform, carrying their muskets like horsemen standing centry; drawn swords being refused by our conductor, the officer only had that privilege.

We travelled from the village, along a fine road, through a cloud of dust and multitudes of spectators; and, in two hours, entered the city at the great north gate; which opened into a spacious street, perfectly straight, as far as the eye-sight could reach. We found it all sprinkled with water, which was very refreshing after the dust we had passed through.

A guard of five hundred Chinese horsemen was appointed to clear the way; notwithstanding which,

we

we found it very difficult to get through the crowd. One would have imagined all the people in Pekin were assembled to see us ; though I was informed that only a small part of the inhabitants of the city were present. I observed also great crowds of women unveiled ; but they kept in the windows, doors, and in corners of the street. The soldiers did not behave with roughness to the people, as in some other places of the east ; but treated them with great mildness and humanity. Indeed the people of themselves, made as much way as was possible for them, considering their numbers. After a march of two hours from the gate where we entered ; we at last came to our lodgings, in that part of the city called the Tartar's town ; which is near the center of Pekin, and not far from the Emperor's palace.

We lodged in what is called the Russian-house. It was allotted by the present Emperor, for the accommodation of the caravans from Muscovy ; and is surrounded with a high wall of brick, which incloses three courts. The first, from the street, is appointed for the guard of Chinese soldiers. The second is a spacious square, on the sides whereof are apartments for servants. The third is divided from the second by a high brick wall, through which you enter by a great gate. Opposite to this gate is the great hall, which rises a few steps above the level of the court. The floor is neatly paved with white and black marble ; and, on the same floor, to the right and left of the hall, are two small bed-chambers. This hall was occupied by the ambassador. In the same court are two large houses, divided into apartments, in which the retinue was lodged. All these structures are but of one story, with large windows of lattice-work, on which is pasted white paper.

The same evening, the master of the ceremonies came to compliment the ambassador. He, in the Emperor's name, enquired into the chief subject of
his

his commission; and having received a satisfactory answer, retired.

Thus we happily arrived at the famous and long wished for city of Peking, the capital of this mighty empire, after a tedious journey of exactly sixteen months. It is, indeed, very long; yet may be performed in much less time. I am of opinion that travellers might go from St. Petersburg to Peking, and return, in the space of six months; which, were it necessary, I think I could easily demonstrate.

At ten of the clock at night, the officer on guard, in the outer-court, locked our gate, and sealed it with the emperor's seal; that no person might go out, or come in, during the night. The ambassador, not approving of this proceeding, as soon as the gate was opened in the morning, sent his secretary, and an interpreter, to the *aleggada*, or prime minister, to complain of his being confined. The *aleggada* said he was altogether ignorant of what had happened; but expressly forbid any such behaviour for the future. In Persia, indeed, and some other nations of the east, it is the custom to restrain foreign ministers from conversing with the inhabitants, till they have an audience of the prince.

The 19th, the prime minister, accompanied with the master of the ceremonies and five Jesuits, came to compliment the ambassador. As soon as they entered the gate, two of their attendants walked before them at some distance, making a humming noise; the usual sign that some person of distinction is coming. Aloy desired the ambassador would give him a copy of his credentials; which was not easily complied with, till these ministers absolutely insisted on it; alleging that the emperor never received any letters from his best friends, among whom he reckoned his Czarish majesty the chief, without knowing the contents. The Latin copy was at last produced, the original being in the Russian language; and the master

ter of the ceremonies and the missionaries having translated it into Chinese, took their leave. But the *aleggada* remained for the space of three hours, talking on different subjects. This minister, it seems, was a great sportsman. He asked to see the ambassador's dogs, which were a few grey-hounds, and some French buck-hounds. He was desirous to receive, in a present, any of them which pleased him best; he accepted only a couple of grey-hounds.

In the mean time, the emperor sent an officer to enquire after the ambassador's health; who brought along with him a table, carried by four men, and covered with yellow silk, on which was placed variety of fruits and confections; and, in the middle, a large piece of excellent mutton. The officer acquainted the ambassador, that these provisions were brought from the emperor's own table; and therefore hoped he would eat of them. This circumstance was accounted a singular mark of the emperor's favour.

The day following, the ambassador had a visit from the president of the council for western affairs, called *Affchinoma*, accompanied by four missionaries, two of which were messieurs *Peranim* and *Fridelii*. The conversation turned chiefly on the ceremonial of the ambassador's introduction to the emperor, which was a matter not easily settled. The principal points, insisted on by the ambassador, were, that he might deliver his credentials into the emperor's own hands, and be excused from bowing thrice three times on entering his majesty's presence; to which custom all must submit who appear before the emperor. The president, on the contrary, asserted, that the constant practice in China, for many ages past, was directly contrary to these demands; that their emperors never received letters of credence with their own hands; that the custom was for the ambassador to lay them on a table, at some distance from the throne, or the place where the emperor may happen to sit; after
which

which they were delivered to the emperor by the officer appointed for that purpose.

At the same time, the president invited the ambassador to an entertainment, to be given at a palace in the city, where, he said, the emperor would be present, and speak with him. His excellency replied, he would accept of the invitation, provided he might, on that occasion, deliver the Czar his master's letter. He was told this was neither a proper place nor time for that purpose; but that the emperor intended to give him a public audience very soon, and receive his credentials in form.

The ambassador was apprehensive, that the emperor, having already seen a copy of his credentials, should he also see himself at the entertainment, his public audience might thereby be retarded; and therefore he declined the invitation. It appeared, however, afterward, that this suspicion was without foundation.

The 21st, the *aleggada* paid a second visit. His servants brought tea ready made, some jars of arrack, with fruits and confections. From this day little material happened, except daily messages from court relating to the ceremonial, till the 27th; when this affair was at last adjusted on the following terms. "That the ambassador should comply with the established customs of the court of China; and, when the emperor sent a minister to Russia, he should have instructions to conform himself, in every respect, to the ceremonies in use at that court." This affair gave the ministry at Peking much trouble; and, I must confess, the missionaries took great pains to soften things on both sides.

On the 28th, the day appointed for the ambassador's public audience of the emperor, horses were brought to our lodgings for the ambassador and his retinue; the emperor being then at a country-house, called Tzanshu-yang, about six miles westward from Peking. We mounted at eight in the morning, and
about

about ten arrived at court ; where we alighted, at the gate, which was guarded by a strong party of soldiers. The commanding officers conducted us into a large room, where we drank tea, and staid about half an hour till the emperor was ready to receive us. We then entered a spacious court, enclosed with high brick walls, and regularly planted with several rows of forest-trees, about eight inches diameter, which I took to be limes. As we advanced, we found all the ministers of state, and officers belonging to the court, seated upon fur-cushions, cross-legged, before the hall, in the open air ; among these, places were appointed for the ambassador and his retinue ; and in this situation we remained, in a cold frosty morning, till the emperor came into the hall. During this interval, there were only two or three servants in the hall, and not the least noise was heard from any quarter. The edifice is quite open to the south ; and the roof supported by a row of handsome wooden pillars, octangular, and finely polished ; before which is hung a large canvass, as a shelter from the weather.

After we had waited about a quarter of an hour, the emperor entered the hall at a back-door, and seated himself upon the throne ; upon which all the company stood. The master of the ceremonies now desired the ambassador, who was at some distance from the rest, to walk into the hall ; and conducted him by one hand, while he held his credentials in the other. Having ascended the steps, the letter was laid on a table placed for that purpose, as had been previously agreed ; but the emperor beckoned to the ambassador, and directed him to approach ; which he no sooner perceived, than he took up the credentials, and, attended by the Aloy, walked up to the throne, and, kneeling, laid them before the emperor ; who touched them with his hand, and enquired after his Czarish majesty's health. He then told the ambassador, that the love and friendship he entertained for his majesty were such, that he had
even

even dispensed with an established custom of the empire in receiving his letter.

During this part of the ceremony, which was not long, the retinue continued standing without the hall; and we imagined, the letter being delivered, all was over. But the master of the ceremonies brought back the ambassador; and then ordered all the company to kneel, and make obeisance nine times to the emperor. At every third time we stood up, and kneeled again. Great pains were taken to avoid this piece of homage, but without success. The master of the ceremonies stood by, and delivered his orders in the Tartar language, by pronouncing the words *morgu* and *bofs*; the first meaning to bow, and the other to stand; two words which I cannot soon forget.

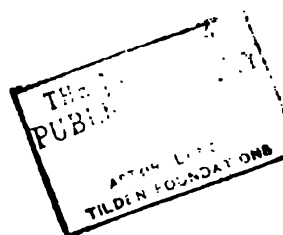
This piece of formality being ended, the master of the ceremonies conducted the ambassador, and the six gentlemen of the retinue, with one interpreter, into the hall. Our clerks, inferior officers, and servants, remained still without; together with many courtiers and officers of distinction. We were seated on our own cushions, in a row upon the floor, to the right of the throne, about six yards distance. And immediately behind us sat three missionaries, dressed in Chinese habits, who constantly attend the court. On this occasion, they served, by turns, as interpreters.

Soon after we were admitted, the emperor called the ambassador to him, and talked very familiarly on various subjects. Among other things, he told him, that, he was informed his Czarish majesty exposed his person to many dangers, particularly by water, at which he was much surprised; but desired he would take the advice of an old man, and not hazard his life, by committing himself to the rage of the merciless waves and winds, where no valour could avail. We were near enough to hear this piece of friendly and wholesome advice.

This



Dress of the Emperor of China in 1667.



This conversation being finished, the emperor gave the ambassador, with his own hand, a gold cup full of warm tarassun; a sweet fermented liquor, made of various sorts of grain, as pure and strong as Canary wine, of a disagreeable smell, though not unpleasant to the taste. This cup was brought about to the gentlemen; and all of us drank the emperor's health; who observed that this liquor would warm us that cold morning. His majesty also found many faults with our dress, as improper for a cold climate; and, I must confess, I thought him in the right.

On the left side of the throne sat five princes, sons to the emperor; together with all the ministers and grandees of the court. The tarassun, however, was handed about to none but ourselves, and the Jesuits behind us. Eight or ten of the emperor's grandsons now entered the hall. They were very handsome, and plainly dressed; having nothing to distinguish them but the dragon with five claws, woven into their outer garments, and a yellow tunic of sattin, bearing the same device, with little caps on their heads faced with sable. After them came the musicians carrying their instruments. By this time the hall was pretty full; and, what is surprising, there was not the least noise, hurry, or confusion. Every one perfectly knows his own business; and the thick paper soles of the Chinese boots prevent any noise from their walking on the floor. By these means every thing goes on with great regularity; but at the same time with wonderful quickness. In short, the characteristic of the court of Peking is order and decency, rather than grandeur and magnificence.

The emperor sat cross-legged on his throne. He was dressed in a short loose coat of sable, having the fur outward, lined with lamb-skin; under which he wore a long tunic of yellow silk, interwoven with figures of golden dragons with five claws; which device no person is allowed to bear except the imperial family. On his head was a little round cap, faced

with black fox-skin; on the top of which I observed a large beautiful pearl in the shape of a pear, which, together with a tassel of red silk tied below the pearl, was all the ornament I saw about this mighty monarch. The throne also was very simple, being made of wood; but of neat workmanship. It is raised five steps from the floor, is open toward the company; but has a large japanned screen on each side to defend it from the wind.

The master of the ceremonies, and a few officers of the household, were dressed in the robes of state, of gold and silver stuffs, with monstrous dragons on their backs and breasts. Most of the ministers of state were dressed very plain, having nothing like ornaments about them; a few only had large rubies, sapphires, and emeralds. As for diamonds, the Chinese, it seems, do not much esteem them; for few diamonds are found in China, and these very rudely cut and shaped; and so, indeed, are all their coloured stones.

It was now about noon; at which time our entertainment began to be served up. There were first brought neat little tables, covered with variety of fruits and confections, and placed before all the company. It seems to be the fashion in this country to bring the desert first; at least that was the case at all the entertainments where I was present. In this, as in many other things, the behaviour of the Chinese is quite contrary to that of the Europeans. Soon after the fruits, the victuals were served in the same manner, and placed on small tables before the guests. They consisted of fowls, mutton, and pork, all very good of their kinds; and the whole was either boiled or stewed with pickles, but nothing roasted. The emperor sent several dishes from his own table to the ambassador, particularly some boiled pheasants, which were very agreeable.

The music played all the time of dinner. The chief instruments were flutes, harps, and lutes, all tuned

tuned to the Chinese taste. There was also some vocal music; an old Tartar, in particular, sung a war-like song, to which he beat time, by striking, with two ivory rods, upon a chime of little bells that hung before him. A young Tartar sung a call to war, dancing at the same time, and keeping time by drawing the head of an arrow across his shield. Then entered two little girls, who danced and sung while the instruments played. After them came tumblers, who performed various feats of activity in the court before the hall. These were succeeded by wrestlers, fencers, and other performers of the same species. The emperor sent frequently to the ambassador, to ask how he liked the music, dancing, and other entertainments. He also enquired about several princes and states of Europe, with whose power, by sea and land, he was not unacquainted. But above all, he wondered how the kingdom of Sweden could hold out so long against so great a power as that of Russia. After this conversation, the emperor informed the ambassador that he would soon send for him again; but, as the night was cold, he would detain him no longer at present, and immediately stepped from his throne, and returned to his private apartments by the same passage he left them. We also mounted, and repaired to our lodgings in the city, so well satisfied with the gracious and friendly reception of the emperor, that all our former hardships were almost forgot.

The 29th, the Mandarin Tulishin came to our lodgings, with two clerks, and took a list of the presents sent by the Czar to the emperor. These consisted of various rich furs, clocks, repeating watches set in diamonds, mirrors; and the battle of Poltawa, nicely turned in ivory, done by his Czarish majesty's own hands, and set in a curious frame. The ambassador, at the same time, delivered to the Mandarin, as a present from himself to the emperor, several toys

ALL's JOURNEY through

fine managed horse, some grey-hounds
blackhounds.

ing was entered in a book, very exactly,
names and qualities of each particular dog;
also tied about the neck of each dog, a
cord, drawn through a hole in a little bit
of wood, which hung from the dog's neck, as a
mark of his belonging to the court. The Chinese,
in general, are very fond of little harlequin dogs that
play monkey tricks. A servant of ours had one of
that kind, which he sold for an hundred ounces of
silver.

The [redacted] all the [redacted] and confections of the
entertainment [redacted] on a [redacted] science, which remained,
were sent to [redacted] lodgings. They were
carried in [redacted] with the streets, covered
with yellow [redacted] and all [redacted] of the court walked
before the [redacted] [redacted].

Next day, [redacted] emperor, [redacted] to our lodgings several
large dishes of massive gold, containing a kind of
delicate fish called Mu, already dressed; but in such
a manner that I did know to what to compare it.
Also some bowls filled with excellent vermicelli; and
a sort of pastry-puffs, baked over the steam of boil-
ing water, exceeding, in whiteness, any thing of that
kind I ever saw. All these things were sent from his
majesty's own table; an honour which he grants but
seldom. It seems he was resolved we should have
provisions in abundance; for beside all these, we re-
ceived our daily allowance, in which we were by no
means stinted.

After dinner, the master of the ceremonies, ac-
companied with the captain of the eunuchs, and
three Jesuits, came to visit the ambassador. This
eunuch was a great favourite of the emperor, on ac-
count of the knowledge he had acquired in mathema-
tics and mechanics. He made the ambassador a pre-
sent of a small enamelled gold watch, and a wind-
gun,

gun, both of his own making. The emperor himself is a great lover of the arts, so far, that, whoever distinguishes himself in any useful branch of them, is sure to meet with proper encouragement. The eunuch also made a present to the ambassador of a steel to strike fire, and then desired to see the presents; which was granted. At taking leave, Aloy told the ambassador, that the emperor intended to give him a Chinese dress, which was more convenient and warmer than the European.

December the first, Merin-Sanguin, a general officer, and brother to the first minister of state, came to visit the ambassador. Notwithstanding the high rank of this military gentleman, he had no sword about him; for, at Peking, no person, not even officers and soldiers, except when on duty, wears a sword, or any other weapon in the city.

The day following, the ambassador had a second audience of the emperor, at the same palace. On this occasion the Czar's presents were carried to court, by a number of people sent for that purpose. The emperor viewed them all at a distance; after which they were delivered to an officer appointed by his majesty to receive them. This audience was held in a private hall within the inner court, where only the officers of the household, and the gentlemen of the retinue, were present. We were entertained in the same manner as before. The emperor conversed very familiarly with the ambassador, on various subjects; and talked of peace and war in particular, in the stile of a philosopher. In the evening, we returned to the city, in a cold north wind, which blew the dust about in clouds. Scarcely had we arrived, when the fruits and confections, according to custom, were sent to our lodgings.

This evening, one of the emperor's grandsons came to visit the ambassador. He was a genteel youth, about fourteen years of age, and had not above half a dozen of attendants.

LL's JOURNEY through

the ambassador had a third audience of the emperor in the palace at Peking. As some affairs of the two empires were to be discussed, the secretary only, M. de Lange, accompanied the ambassador. After he was introduced, the emperor told him he had given orders to the tribunal for western affairs to hear the subject of his commission; and then retired to his own apartments, leaving his minister to transact the business; which was soon finished on this occasion; and the ambassador returned to his lodgings.

The 7th, we dined at the *alleggada's*, where we were magnificently entertained. There was no other company but ourselves, and we staid the whole day. This was the most elegant and compleat entertainment of any I saw in China.

About ten o'clock in the morning, chairs were sent for the ambassador and gentlemen of the retinue, and horses for the servants, though the prime minister's house was very near our lodgings. The chairs were carried through two courts, and set down at the entry into a hall, where the *alleggada* waited to receive the ambassador. After entering the hall, we were seated on neat cane chairs, with japanned frames, inlaid with mother of pearl. The apartment itself was very simple, open to the south, and the roof supported, on that side, by a row of well-turned wooden pillars. It had no ceiling; but the rafters appeared finely polished, and perfectly clean. The floor was paved with a chequer-work of white and black marble; and in the middle of it stood a large brass chafing-dish, in shape of an urn, full of charcoal. At the entry were placed two large China cisterns, filled with pure water, in which played some scores of small fish, catching at crumbs of bread thrown into the water. These fish are about the size of a minnow, but of a different shape, and beautifully varied with red, white, and yellow spots, and therefore called the gold and silver fish. I had about no

of

of them standing in a window at my lodgings : in a morning, after a frosty night, I found all the water frozen, most of the fish stiff, and seemingly dead ; but, on putting them into cold fresh water, they all recovered, except two or three. After this entertainment the *aleggada* carried us first to see his dogs, of which he had great variety. I formerly observed that this gentleman was a great sportsman. He took greater pleasure in talking of hounds than politics ; though, at the same time, he had the character of a very able minister, and an honest man.

We were now conducted through all the different apartments of his house, excepting only those of the ladies, to which none have access but himself, and the eunuchs who attend them. We saw a noble collection of many curiosities, both natural and artificial ; particularly a large quantity of old porcelain or China-ware, made in China and Japan ; and, at present, to be found only in the cabinets of the curious. They consisted chiefly of a great number of jars of different sizes. He took much pleasure in telling when and where they were manufactured ; and, as far as I can remember, many of them were above 2000 years old. He added, that, both in China and Japan, they had lost the art of making porcelain in that perfection they did in former times ; and the fault, in his opinion, lay in the preparation of the materials. These curiosities were piled up on shelves to the very roof of the house, and in such order and symmetry as had a pretty effect.

From the house we went into a little garden, enclosed with a high brick wall. In the middle of it stood a small basin, full of water, surrounded with several old crooked trees and shrubs ; among which I saw that which produces the famous tea. The climate about Pekin being too cold for this shrub, there are only a few bushes of it to be found in the gardens of the curious. I shall not at present enlarge on this useful plant, which appeared like a currant-bush, as

an opportunity will occur of giving a fuller account of it before I leave this place. There was a walk round the garden, which, together with that in the middle, was covered with small gravel. At each end of the middle-walk was a piece of artificial rock-work, with water running under it, through holes so natural, they looked as if made by the current of the stream. The rocks were about seven feet high, and shaded with some old bended trees. This garden, and many other things in China, display the taste of the inhabitants for imitating nature.

From the garden we were called to dinner, where we found a plentiful and elegant entertainment, set out in the finest order, far exceeding any thing of that kind we had seen before. We had no music nor dancing, and the whole was conducted with surprising decency and regularity. The entertainment lasted about two hours, after which we returned to our lodgings.

This day, our gates were opened to people of all characters, and merchants and others allowed to go in and out at pleasure. Though all communication was not prohibited before this time; it was, however, difficult, and not to be obtained without the permission of the proper officer.

The 8th, we dined at the south convent, where the Italian missionaries generally reside. Here all the Jesuits in the place, to the number of ten or twelve, were assembled. We met with a friendly reception, and a most splendid entertainment.

After dinner, we were conducted to the emperor's stables, where the elephants are kept. The keeper asked the ambassador to walk into his apartments, till they were equipped; then we went into the court, and saw these huge animals richly caparisoned in gold and silver stuffs. Each had a rider on his back, who held in their hands small battle-axes, with a sharp pike at one end, to drive and guide them. We stood about an hour admiring these sagacious animals:

some

some of them were very large, who, passing before us at equal distances, returned again behind the stables; and so on round and round, till there seemed to be no end of the procession. The plot, however, was at last discovered, by the features and dress of the riders; and the chief keeper told us there were only sixty of them. The climate about Pekin is too cold for them to breed; and all these were brought from warmer countries. The emperor keeps them only for shew, and makes no use of them, at least in these northern parts. Some of them were brought near to the place where we sat, and made obeisance to us, by kneeling and making a dreadful noise; others sucked up water from vessels, and spouted it through their trunks among the mob, or wherever the rider directed. The sagacity of these animals is most surprising, and approaches so near to reason, that, in this respect, they surpass all the brute creation. After this shew, we took leave of the Jesuits, who had accompanied us hither, and returned to our lodgings.

Next day, all the gentlemen dined at the palace of the emperor's ninth son, in consequence of an invitation from his chief eunuch, who is a great friend to the Russia-house. As the invitation was not from the prince, the ambassador would not accept of it. Our entertainment was very magnificent, and accompanied with music, dancing, and a kind of comedy, which lasted most part of the day. The comedians were of both sexes; if the women's parts were not performed by boys dressed like actresses. As the play was in the Chinese language, I could understand nothing of it, except from the action of the performers. It seemed to be a parcel of detached dissimilar interludes, without any principal end, or unity of design. I shall, therefore, only mention one scene, which appeared to me the most extraordinary. There entered on the stage seven warriors, all in armour, with different weapons in their hands, and terrible

vizards on their faces. After they had taken a few turns about the stage, and surveyed each other's armour, they, at last, fell a quarrelling; and, in the encounter, one of the heroes was slain. Then an angel descended from the clouds, in a flash of lightning, with a monstrous sword in his hand, and soon parted the combatants, by driving them all off the stage; which done, he ascended in the same manner he came down, in a cloud of fire and smoke. This scene was succeeded by several comical farces, which to me seemed very diverting, though in a language I did not understand. The last character that appeared on the stage was a European Gentleman, compleatly dressed, having all his cloaths bedaubed with gold and silver lace. He pulled off his hat, and made a profound reverence to all that passed him. I shall leave it to any one to imagine, what an awkward figure a Chinese must make in this ridiculous habit. This scene was interrupted, and the performers dismissed by the master of the feast, from a suspicion that his guests might take offence. The play being finished, we were entertained with jugglers, who exhibited a variety of legerdemain tricks with great dexterity.

The banquet was prolonged the whole day, excepting the time spent in these interludes. No sooner was one course carried off, than another was instantly placed upon the tables; and the whole concluded with desserts of fruits and sweetmeats. One would scarcely have imagined, that luxury had made such progress among the sober and industrious Chinese. It must, indeed, be observed, that there is almost no drinking at their entertainments, as they use no liquor on these occasions, but tea, and, now and then, a dram of hot arrack. The Chinese handle the two ivory or wooden pins, which they use instead of forks, with such dexterity, that they can even take up needles with them. In place of exp-

kins they sometimes employ a few square pieces of paper.

The day following, the ambassador had a fourth audience of the emperor, at the palace in the city. This interview was also private, and the ambassador was attended only by his secretary. The emperor repeated the assurances of his friendship for his Czarish majesty, talked strongly on the vanity and uncertainty of all human affairs; adding, that he was now an old man, and, by the course of nature, could not live long, and desired to die in peace with God and all mankind. At taking leave, each of them was presented with a compleat Chinese suit of cloaths, made of strong silk, interwoven with dragons claws, and lined with sable.

The 12th, we dined at the French or western convent, where we again found all the missionaries. The chapel, and other edifices, are handsome; but not so grand as the Italian convent. Father Paranim is president of this convent: he is a man of parts and address, and in great favour with the emperor. I was informed this entertainment was given at the expence of the court, and had some reason to believe it was so, as it far exceeded what might reasonably be expected from the Jesuits. The emperor's band of music played all the time of dinner; after which we had jugglers and tumblers of great activity.

Among the many feats and tricks performed by these people, I shall only mention two or three, which seemed most uncommon. The roof of the room where we sat, was supported by wooden pillars. The juggler took a gimlet, with which he bored one of the pillars, and asked, whether we chose red or white wine? the question being answered, he pulled out the gimlet, and put a quill in the hole, through which ran, as from a cask, the wine demanded. After the same manner he extracted several sorts of liquors, all which I had the curiosity to taste, and found them good of their kinds. Another of these
expert

expert youths took three long sharp-pointed knives, and, throwing them up by turns, kept one always in each hand, and the third in the air. This he continued to perform for a considerable time, catching constantly the falling knife by the handle, without ever allowing it to touch the floor. The knives were exceeding sharp, so that, had he missed laying hold of the handles, he must infallibly have lost some of his fingers. The same person took a wooden ball, somewhat less than those commonly used in bowling-greens, with a hole through the middle of it, and a rod, two feet long, about the size of a walking-staff, pointed at the extremity, to fit the hole in the ball. He then tossed the ball above a yard high, and caught it again upon the point of the rod, not in the hole of the ball, but wherever it happened to meet the point: and, in this manner, he continued to throw up and catch the ball for a considerable time. He now placed the ball upon the point of the rod, taking no notice of the hole, and twirled it round like a top, so quickly, that the motion could not be observed. This seemed extremely dexterous; for, all the while, he played with the ball in appearance, and, when the motion began to slacken, gave it a fresh twirl with his hand, as if the rod and ball had been fastened to each other. There were placed erect, upon the pavement of the room, two bambos, which are a kind of cane. The length of them was about twenty-five feet; at the lower end I reckon them to be near five inches diameter, and, at the top, about the breadth of a crown piece. They were straight, light, and smooth; and each supported by two men. Two boys then climbed up the poles without the least assistance; and, having reached the top, stood upright, sometimes on one foot and sometimes on the other, and then upon their heads. This being done, they laid one hand on the top of the pole, and stretched out their bodies almost at right angles to it. In this posture they continued for a
 confi-



24 Chinese Magician?





ranker sculpt.
Chinese conjurers who sell Windsto. Ma



considerable time, and even shifted hands. I observed that much depended on the men who held the poles; one of the two at each pole having it fixed to his girdle; and they kept a steady eye on the motions of the boys. There were about twenty or thirty of these performers, who all belong to the emperor, and never display their art without his permission. I am fully persuaded, that in tricks and feats of dexterity, few nations can equal, and none excel, the Chinese.

On the evening of the 14th, an officer came from court, desiring the ambassador to wait on the emperor at his palace of Tzangsuang; and bring his musicians along with him. These consisted of performers on violins, trumpets, and kettle-drums.

Next day, we arrived at the palace, about ten of the clock; and had immediate admittance to the emperor's private apartments, few being present but the officers of the household and father Paranim. After a short conference the music was ordered to play. There were in the room ten or twelve of the emperor's grandsons, who seemed much entertained with the instruments. I asked an elderly gentleman, who stood by me, how he liked the music? he said it was very good, but their own was better. No ladies were to be seen; though, I believe, several of them were behind a screen at the other end of the room.

The music being over, the emperor ordered one of the princes to conduct the ambassador into the gardens belonging to the palace; into which we entered, along a draw-bridge, over a canal of pure water. They abounded with shaded-walks, arbours, and fish-ponds, in the Chinese taste. The young princes entertained themselves by shooting with bows and arrows. Some of them displayed great dexterity, being accustomed from their infancy to this exercise, which is accounted genteel and healthy; as the drawing of the bow extends and strengthens the muscles both of the breasts and arms. One of the princes shewed us a bow and arrows, used by the emperor

emperor when young ; by which it appeared that he had been a person of extraordinary bodily strength. After we had surveyed the gardens in every quarter, we took leave of the princes, and returned to the city.

This day arrived in Pekin signior Mezzobarba, ambassador from his holiness the pope to the emperor. This gentleman was a cardinal, and patriarch of Alexandria. His retinue was composed of ecclesiastics of different orders, and a few servants, who were lodged in the Italian convent. They came from Europe to Macao in a Portuguese ship ; from thence to Canton ; and then, by land, to this place. The design of this embassy was to enquire into the disputes and misunderstanding, that had lately arisen in this country, betwixt the Jesuits and the Dominicans, relating to certain rites annually performed by the Chinese Christians, at the tombs of their deceased parents or other relations. The emperor himself tried to make the parties compromise matters ; but finding his endeavours ineffectual, he left them to agree or dispute according to their pleasure. At any rate, it must be acknowledged an instance of uncommon condescension, for an heathen emperor to interest himself so much in the peace of a Christian church.

The 17th, I sent to inform the captain of the Chinese guard, that I intended to take a turn through the city ; who immediately gave orders for a soldier to attend me. When we passed through the gate, the clerk marked our names in his book, and dashed them out at our return. I went into several shops, where were sold different kinds of merchandise ; particularly those of the goldsmiths, whose business it is to exchange gold for silver, or silver for gold. In these shops are found vast quantities of those valuable metals, cast into bars of different sizes, and piled up one upon another ; which are sold only by weight ; as there is no current coin in this country ; except one small round piece of brass, with a square hole in the middle, through which may be run a string, for the

convenience of carrying them to market. This coin, called Joss by the Chinese, is about the value of one tenth of a penny sterling. With one of them a man can buy a dish of hot tea, a pipe of tobacco, or a dram of brandy, in the streets; and a beggar may dine for three of them. There are, indeed, few beggars to be seen in the city; but, notwithstanding the labour and industry of the inhabitants, they are so numerous, that it is hardly possible to prevent many from being reduced to the utmost necessity. There are cooks shops, where dogs and cats, and such other creatures, are dressed for the entertainment of these people. These coins have Kamhi, the name of the emperor, on the one side; and the words Tum Pao, or the universal prince, on the other.

In most of the shops I found both men and women unveiled. They were extremely complaisant, and gave me a dish of tea in every shop. These people expose their gold and silver, and other goods of value, with as much freedom and security, as the merchants do in London or Amsterdam.

The winter here lasts only two months; but is very sharp and piercing while the wind is northerly. If the wind, indeed, is southerly, the air is mild and pleasant, and the sky clear. The Chinese have a method of keeping themselves warm during the cold, by stoves made in the walls of their houses.

The 22d, father Keaggler came to visit us. This gentleman had been long in China, and was well acquainted with the language, customs, and manners of the country. In talking of the extent of Pekin, he said, that Nankin is at least three times as large. At this rate, Nankin must be one of the largest cities in the world. He added, that it was somewhat diminished, since the court had left that place to reside at Pekin. Nankin is a place of the most extensive commerce, and contains the greatest manufactories, of all sorts of silk and cotton stuffs, of any city in the country; beside those of China-ware. It is watered

tered by a fine navigable river, on which are employed an incredible number of boats, in carrying merchandise and passengers.

The emperor sent father Fridelli, accompanied by several Mandarins, with a present to his Czarish majesty, of six large boxes of tiles, made of China-ware, fit for such stoves as are used in Russia for warming rooms. They were very pretty, blue and white; and, with due care, may last for ages.

January 1st, 1721, the emperor's general of the artillery, together with father Fridelli, and a gentleman called Stadlin, an old German, and a watch-maker, dined at the ambassador's. He was, by birth, a Tartar; and, by his conversation, it appeared he was by no means ignorant of his profession, particularly with respect to the various compositions of gun-powder used in artificial fire-works. I asked him, how long the Chinese had known the use of gun-powder? He replied, above two thousand years, in fire-works, according to their records; but that its application to the purposes of war, was only a late introduction. As the veracity and candour of this gentleman were well known, there was no room to question the truth of what he advanced on this subject.

The conversation then turned on printing. He said, he could not then ascertain, precisely, the antiquity of this invention; but, was absolutely certain, it was much more antient than that of gun-powder. It is to be observed, that the Chinese print with stamps, in the manner that cards are made in Europe. Indeed, the connection between stamping and printing is so close and obvious, that it is surprising the ingenious Greeks and Romans, so famous for their medals, never discovered the art of printing.

On this occasion, father Fridelli told me, that several of the missionaries, who had the good fortune to be in favour with the emperor, had often solicited that prince to become Christian, and at-

low himself to be baptised; but he always excused himself, by saying, he worshipped the same God with the Christians; and that such a change of religion might occasion some disturbance in the empire, which by all means he would endeavour to prevent. However this be, it is certain, that, on Christmas-day, he sent one of his chief eunuchs to the Italian convent, with orders, that prayers should be offered for him; which was accordingly done, and the eunuch remained in church all the time of divine service.

Next day, the ambassador had another private audience of the emperor, at the palace of Tzan-shuyang. The weather being very cold, the hall was warmed with several large chafing-dishes, filled with charcoal. We staid above two hours; during which time his majesty talked very familiarly on various subjects, particularly on history; wherein he discovered himself well acquainted with that of the holy scriptures, as well as of his own country. He said, that the chronology of the Chinese was far more antient than that of the holy scriptures; but observed, that it ended back in fabulous accounts, concerning which nothing certain could be determined. As to Noah's flood, he affirmed, that, at or near the same time, there was a great deluge in China, which destroyed all the inhabitants of the plains; but that such as escaped to the mountains were saved.

He then discoursed of the invention of the loadstone, which, he said, was known in China above two thousand years ago; for, it appeared from their records, that a certain ambassador, from some distant island, to the court of China, missing his course in a storm, was cast on the Chinese coast in the utmost distress. The then emperor, whose name I have forgot, after entertaining him hospitably, sent him back to his own country: and, to prevent the like misfortunes, in his voyage homeward, gave him a compass to direct his course.

The

The emperor also confirmed most of the particulars, mentioned above, concerning printing and gunpowder. It is from the holy scriptures, most part of which have been translated by the missionaries, that the learned men, in China, have acquired any knowledge of the western antient history. And their own records, they say, contain accounts of transactions of much greater antiquity. At taking leave, the emperor told the ambassador that he liked his conversation. He desired to be excused for sending for him in such cold weather, and smiling, said, he knew the Russians were not afraid of cold.

I cannot omit taking notice of the good nature and affability of this antient monarch, on all occasions. Though he was now near the seventieth year of his age, and sixtieth of his reign, he still retained a sound judgment, and senses entire; and, to me, seemed more sprightly than many of the prince's sons.

The 4th, I rode from our lodgings through the city, and went out at the north gate, at which we entered on our arrival at Pekin. I proceeded eastward to the end of the north wall, and then along the east wall to the south gate, at which I entered, and returned to my lodgings. This tour took me up about two hours and a half, at a pretty round trot; and, at the same rate, I reckon I could have rode quite round the city in less than five hours: whence a judgment may be formed of the circumference of the walls. The suburbs are very extensive, especially to the east and south, and, being interspersed with many burying-places, all inclosed with brick-walls, and planted with cypress and other ever-greens, contribute much to beautify the neighbourhood of this great city. The Chinese are extremely attentive to the fencing and ornamenting these groves, or burying places; a natural consequence of their uncommon respect for their parents and relations while living.

ing, and of their extraordinary veneration for them when dead. Annually, on certain days, they resort to these groves, carrying provisions along with them, and celebrate a kind of feast, in commemoration of their deceased relations.

I shall give an example of the filial duty of the Chinese, in a story I have often heard affirmed for true. A youth, finding his parents reduced to extreme poverty, and knowing of no means for their relief, went and sold himself as a slave; and, having received the price from his master, immediately brought it to his aged parents. When this was spent, the boy had no other resource than to run away from his master and sell himself again to another; and this he practised for several times, with the same view, although he knew the severity of the law in such cases.

The 6th, while walking through the street, I observed an old beggar picking vermin from his tattered cloaths, and putting them into his mouth; a practice, which, it seems, is very common among this class of people. When a Chinese and Tartar are angry at one another, the Tartar, in reproach, calls the Chinese louse-eater; and the latter, in return, calls the other fish-skin coat: because the Manzur Tartars, who live near the river Amur, subsist by fishing, and, in summer, wear coats made of skins of fish. But this habit is used only in summer; for, in winter, they wear furs.

The 7th, the emperor sent us a present of various sorts of fine fruits, particularly some excellent oranges. On this occasion, rather modestly told me, that the tree was still standing at Canton, from which the seed was taken that the missionaries first sent to Peking, where it has prospered so wonderfully, that from the place whence it was brought, I saw a number of the China-orange. I doubt not, that with care, and some others of the rare fruits and plants in this country, even tea itself, might be propagated in Hungary or in some of the American colonies. I cannot tell

whether the coffee-tree is to be found in China, but am certain, that none of its seeds are prepared and drunk there, as among the Persians, Turks, and Europeans.

Secretary Lange and I rode through the streets to the eastern convent, to visit our friend Fridelli. As we passed, we observed a juggler diverting a crowd. On our coming near, he played several tricks with great dexterity. He took an handful of small pease, formerly mentioned, with holes in the middle of them, and laid them on a table: he then thrust them into his nostril, one by one, with his finger; and this he continued to perform till the whole was exhausted. After this, he suspended an iron chain, of round links, about four feet long. He then took a mouse out of a box, and made it dance upon the table, quite loose. Then the mouse, at his order, went in at one link of the chain, and out at another, till it ascended to the top; from whence it came down again, the contrary way, without missing so much as one single ring.

The 13th, the master of the ceremonies came to invite the ambassador to court on the 15th, the first day of the new moon; and, according to the Chinese computation, the first day of the new year. This is one of their highest festivals; and what added to the solemnity of the present one, was its being the beginning of a new seculum, or space of sixty years, observed by the Chinese: beside, the emperor had reigned all the last seculum, and was now going to enter on the second. On this occasion were to be assembled several Tartar princes; particularly, the Kutuchtu and the Tush-du Chan, together with many persons of distinction from Korea, and all the dominions of China. This feast begins on the first day, and continues during the increase of the moon.

The 18th, some of the retinue, accompanied with a Chinese friend, went to a great market, held in the suburbs, about a mile without the city to the south-west. Here we found a number of toys, and things

RUSSIA, TARTARY, and CHINA. 515

of value, both new and second-hand, exposed to sale in the open street.

Near this place stood a magnificent temple, the doors of which being open, we walked into it; and saw, standing at the south-end, a monstrous image, about 25 feet high, carved and gilt, having twelve arms and hands, a frightful visage, and great goggling eyes. By the touch, it seemed to be made of a kind of plaster. This image is called Fo, which signifies God in the Chinese language. Whilst we walked about in the temple, many people entered, who kneeled and bowed several times to the image; after which they retired, without taking notice of us, or of any body else. In all the lesser temples, I had formerly seen, I found a great number of images of inferior deities, or reputed saints; but this was occupied by Fo only, without any rival.

During the festival there are many stage-plays performed in all the public streets. You also find often high crosses erected, on which are hoisted a number of pendants and streamers of party-coloured silks, that make a pretty appearance. At this season all the shops are shut; almost no business is done, and the people go about, dressed in their best cloaths, as on holidays in Europe.

The 20th, the ambassador and all the gentlemen of the retinue were invited to dine, at a public house in the city, by a young Chinese gentleman: and all of us accepted the invitation, except the ambassador. Our friend was so polite as to send chairs for his guests, about ten of the clock; and, at eleven, we reached the house, which was the largest of that sort I ever saw, and could easily contain six or eight hundred people. The roof was supported by two rows of wooden pillars. This tavern consisted only of one apartment, great part of which was filled with long tables, having benches on each side, for the accommodation of the company. During the time of dinner, we were entertained with music; and, after it, by a company of players, maintained by the
L 1 2 house,

LL's JOURNEY through

use, who daily act plays on a stage erected at one end of the room. None but people of fashion come to this place.

When a person intends to treat his friends at one of these houses, he sends previous notice of his design, with a note of the company, and the sum to be laid out on each of them; agreeably to these orders, things are executed with the greatest punctuality. The expence on each of our company could not be less than three or four ounces of silver, as we staid the whole day, and had a splendid entertainment, consisting of many courses and desserts, prepared and served in the best fashion of the country. At several tables the people were employed in gaming; some playing at cards, others at dice and drafts. I saw no money among them; though I was informed some of the Chinese play very high. In the evening, we took leave of our hospitable friend, and returned to our lodgings.

The 22d, I went along with our new Chinese friend, named Siasiey, to see a manufactory of China-ware, standing on the bank of the river-Yu, about twelve English miles eastward of the city. After arriving at the place, we passed through several sheds and houses, where I saw a number of people at work. The ovens, in particular, seemed very curious; but my view was so cursory and superficial, that I could form no judgment of the materials, or manner of making these cleanly and beautiful vessels, which still remain unrivalled by the similar productions of any other nation. I enquired into the truth of the opinion which the Europeans entertain, "that the clay must lie a century to digest, before it was fit for use;" and was told, by a master workman, that a few months preparation was sufficient. So far as I could observe, they made no secret, at this place, of what they were employed about. I was, however, told, to the south, the Chinese are more cautious, and carefully conceal their art from strangers. One thing I firmly believe, that, although the Europeans understood the art of

making porcelain, the Chinese would undersell them at every market in the world. This valuable manufacture is carried on in most of the towns in China; and, as it is sold but a little above the rate of common earthen-ware in Europe, the materials of which it is composed can neither be rare nor costly. Beside china, they also make a kind of delft, or earthen-ware, for the use of the lower class of people.

Next day, I happened to meet two gentlemen from the peninsula of Korea. Their physiognomies were nearly the same with those of the Chinese; but their dress different. What surprised me most was, that they were as ignorant of the Chinese language as I was, and delivered themselves by an interpreter. When they have any thing material to communicate, they put it in writing, which is easily understood by the Chinese. They write in the same manner as the Chinese, from the top of the page, in straight lines, to the bottom, and with a pencil, like those commonly used by the painters.

Korea is a fine country, subject to China, situated betwixt the long wall and the river Amoor; and runs out into a point toward the island of Japan, and the Eastern Ocean. The country is very plentiful, and abounds with corn and cattle.

The 24th, the master of the ceremonies came to invite the ambassador to the festival of the new year, which is always when the moon is at the full, to be held, at the imperial palace of Tzang-shu-yang, on the 29th. In the mean time, the cold continued very piercing; so that I saw horses, with loaded carriages, cross the ditches, without the walls of the city, upon the ice.

The 29th, chairs were sent from court to carry the ambassador, and the gentlemen of the retinue: we arrived there in the evening, and lodged in a house near the palace. Near our lodgings was a pretty garden, with a canal, on which was a small pleasure-boat. In the middle of the canal was raised an artificial mount, planted with some barren trees, in imi-

ation of nature. We ascended, by a winding path, to the top of the mount, from whence we had a fine view of all the country around.

The 30th, being the first day of the festival, we went to court. We were met at the gate by the master of the ceremonies, who conducted us to the bottom of the stairs of the great hall, where we took our places, in the open court-yard, among a numerous assembly of grandees, whom we found sitting cross-legged on their cushions. After waiting about a quarter of an hour, his majesty appeared, and seated himself upon the throne; upon which all the company stood. The Chinese made their bows, as is usual on such occasions; but we were permitted to make our compliments in our own fashion.

We were immediately brought into the hall; and the ambassador was conducted to the throne, in order to congratulate his imperial majesty on the anniversary of the new year. Our station, on this occasion, as at the first audience, was to the right of the throne. All the princes, the emperor's sons and grandsons, together with the Tush-du-chan, and some other persons of high distinction, were placed to the left, opposite to us. As the customs of the Chinese are, in many instances, quite contrary to those of the Europeans; so, I have been informed, that, among them, the left hand is the place of greatest honour. After we had drunk a dish of tea, the emperor beckoned to the ambassador to come to him again, and enquired into the customs and ceremonies, at the courts of Europe, on festivals of this nature; adding, at the same time, "he had been informed, that, after drinking the king's health, on such occasions, the Europeans broke the glasses. He approved, he said, of the drinking-part; but did not comprehend the meaning of breaking the glasses:" and laughed heartily at the joke.

The great hall was, by this time, almost full of company; and a number of people of distinction

still remained in the area, who could not find room in the hall.

The entertainment now began to be served up. The victuals were carried about in great order, and placed before the company on large tables. All the dishes were cold, except those before his majesty; who supplied us plentifully with hot provisions, from the throne.

Dinner being ended, the sports were begun by a company of wrestlers, composed of Chinese and Tartars. Many of them were almost naked, having no cloaths but tight canvass drawers. They performed their parts in the area before the hall. When any of them was severely bruised by his antagonist, or much hurt by a fall, which frequently happened, the emperor sent him a cordial, and ordered him to be properly taken care of. Sometimes also, when he perceived the combatants too eager and warm, a sign was given to part them. These instances of humanity were very amiable in the old monarch, and rendered the sight of such shocking spectacles more tolerable; for many of these wrestlers received such blows and falls, as were sufficient to have knocked the breath out of their bodies. To the wrestling succeeded many other games and mock-fights; in which the performers, armed, some with lances, others with battle-axes, quarter-staffs, flails, or cudgels, acted with great dexterity.

Then appeared two troops of Tartars, clothed in coats of tyger-skins, armed with bows and arrows, and mounted on hobby-horses. At first, they behaved as enemies; but, after some skirmishes with their arrows, the parties were reconciled, and began a dance to a dismal tune of vocal and instrumental music. The dance was interrupted by a person in a frightful mask, of a tall stature, dressed and mounted like the Tartars, who, they said, represented the devil. After making several unsuccessful attacks on the united body of the Tartars, this formidable hero

ALL'S JOURNEY through

was at length killed by an arrow, and carried off in triumph.

While the Tartars performed in the court, one of the emperor's sons, a prince of about twenty years of age, danced alone in the hall, and attracted the eyes of the whole company. His motions were, at first, very slow, so that he seemed scarcely to move at all; but, afterward, became more brisk and lively. The emperor was cheerful, and seemed well pleased with the different performers; but particularly with an old Tartar, who played on a chime of little bells, with two short ivory rods. The instruments of music were very various, and all tuned to the Chinese taste. The emperor told the ambassador, that he knew well their music would not please an European ear; but that every nation liked their own best.

Next day, the rejoicings were renewed. We did not, however, go to court before the evening; because the fire-works would not begin before the sun was set.

About five of the clock a signal was given, for beginning to play off the fire-works, by a rocket let fly from the gallery where the emperor sat; and, in the space of a few minutes, many thousand lanthorns were lighted. These lanthorns were made of paper of different colours; red, blue, green, and yellow, and hung on posts about six feet high, scattered over all the garden; which exhibited a very pleasant prospect to the eye.

Another signal was then given, for playing off the rockets. They sprung upward to a prodigious height, and fell down in figures of stars, displaying a great variety of beautiful colours. The rockets were accompanied with what I shall call crackers, for want of a more proper name. Their explosion resembled the reports of many great guns, fired at certain intervals, and exhibited a view of many charming colours, and forms of fire. These, with a few fire-works of different kinds, intermixed, continued for the space of three hours.

Oppo

RUSSIA, TARTARY, and CHINA. 527

Opposite to the gallery where the emperor sat, was suspended a large round vessel, about twenty feet in diameter, between two posts about thirty feet high. A rocket sent from the gallery lighted a match, hanging from the vessel, which immediately caused the bottom of it to drop down with a loud noise. Then fell out a lattice, or grate-work, all on fire, and hung between the vessel and the ground, burning furiously, in various colours. This continued for ten minutes, and really exhibited a most curious sight. It seems, this lattice-work was composed of materials that immediately kindled, on being exposed to the air; for no person was seen near the machine.

The grate-work being extinguished, there appeared a lighted match, hanging from the middle of the vessel, and burning up to it. As soon as the fire reached the vessel, thirty fair paper lanthorns of various colours, dropped from it; and hung, in a straight line, below one another, between it and the ground; which immediately caught fire of themselves, and formed a beautiful and well-proportioned column of parti-coloured light. After this, fell out about ten or twelve pillars of the same form, but of a lesser size; these also took fire as soon as they dropped. This scene continued till the number of one thousand lanthorns fell from the vessel, which diminished every time, till the last were very small. I must confess this presented a delightful object to the spectators.

I could not help being surprised at the ingenuity of the artist, in crowding such a number of lanthorns into so small and simple a machine as this seemed to be; and, at the same time, with so much order, that all of them dropped and kindled of themselves, with equal regularity, as if he had let them fall from his hand: for not even one of them was extinguished by accident, or in the least entangled by another. This concluded the first day's entertainment.

The 31st, in the evening, we returned to court; where was opened a new scene of fire-works, which continued, with great variety, till ten o'clock at night.

LL's JOURNEY through

The 1st of February, we went again to court; where the fire-works were resumed in many different, well-executed, designs. What pleased me most was a small mount, raised in the middle of the garden, from which sprang a stream of white and blue fire, in imitation of water. The top of the mount contained a cavity, in shape of a large urn, from which the fire rose to a prodigious height.

Opposite to the gallery, where the emperor sat, were erected three large frames, about thirty feet high each. On one was a monstrous figure of a dragon; on the second, a man on horseback; and the third represented an elephant, with a human figure on his back. All these were composed of a deep blue fire; and were interwoven with vines and grapes, hanging about on all sides, of white, red, and blue fire.

Beside these, there were exhibited, on this occasion, many other ingenious designs of fire-works; which far surpassed any thing of the kind I ever saw, though I have been present at performances of this nature, exhibited at St. Petersburg, by the best artists in Europe. Beside the art displayed in the contrivance and figure, these works furnished, in particular, a wonderful variety of most beautiful colours, far exceeding my ability to describe. I must confess, they greatly out-did my expectations, and even common sense, which seldom lessens things of this nature.

The following day, the emperor gave the ambassador a private audience, and enquired how he liked the diversions and fire-works. On this occasion, the emperor repeated what has been already observed concerning the antiquity of illuminations composed of gun-powder; and added, that, although fire-works had been known in China for more than two thousand years, he himself had made many improvements upon them, and brought them to their present perfection.

The 3d, we returned to the city, in a cold frosty day, and the wind at north-west. We found the rejoicings still going on at Pekin; for stages were erected,

erected, and plays represented, in all the principal streets through which we passed.

The affairs relating to the embassy being nearly finished, we began now to prepare for our journey to the westward; which was to take place as soon as the extremity of the cold was abated.

On the 10th, the emperor sent three officers with presents to his Czarish majesty; the chief of which were, tapestry for two rooms, neatly wrought on a rich silk stuff; a set of small enamelled gold cups; some japanned cups, set with mother of pearl; three flower-pieces, curiously embroidered on taffety; two chests of rockets, prepared in the Chinese fashion; about twenty or thirty pieces of silk, in most of which was interwoven the dragon with five claws; a parcel of different sorts of curious fans for ladies; also a box containing some rolls of white Chinese paper, the sheets of which were of a size much larger than common; beside several other toys, scarce worth mentioning. From these particulars it appears, that these two mighty monarchs were not very lavish in their presents to each other; preferring curiosities to things of real value. The next day several officers came from court, with presents to the ambassador, and every person of the retinue, corresponding to their different stations and characters, and so minutely and exactly was this matter managed, that even the meanest of our servants was not neglected. The presents, consisting of a compleat Chinese dress, some pieces of damasks, and other stuffs, were, indeed, of no great value. They were, however, carried along the streets, wrapped up in yellow silk, with the usual parade of things belonging to the court; a circumstance which is reckoned one of the greatest honours that can be conferred on a foreign minister.

Next day, the emperor sent to ask the ambassador, whether he inclined to accompany him to a hunting-match, in a forest not far distant from Peking; to which his excellency readily agreed.

The 17th, being now on the point of our departure,

ture, in order to make the most of the short time we had to stay, I rode about twelve miles eastward from Pekin, accompanied with a Chinese friend, to the banks of the river; which I found crowded with a number of barques, of different sizes, which are constantly employed in carrying provisions, and other stores, to the city, from distant parts of the country. I saw many vessels sailing down the stream, toward the south-east. And I was informed, there are 9999 vessels constantly employed on this river; but why confined to such an odd number I could neither learn, nor comprehend. During a month or six weeks, in winter, this river is frozen over; at which season, provisions are conveyed by land-carriage, or along the ice. On this occasion also I revisited the China-manufactory, in order to try whether I could learn any thing of that curious art. But, though the people were very complaisant, and shewed me every thing I desired them, I returned as ignorant as I went thither; and, I am persuaded, that, before a person can get any knowledge of the affair, he must be bred a potter, and have time to inspect its whole progress; of which these people seem to make no secret.

The fields, along the banks of the river, are well cultivated; producing fine wheat, and other sorts of grain. I saw also great plantations of tobacco, which they call tharr, and which yields very considerable profits; and it is universally used in smoking, by persons of all ranks, of both sexes, in China.

On the 18th, all our gentlemen dined with my Chinese friend, named Siaſey, where we met with a friendly reception and a sumptuous feast. After dinner, our hospitable landlord put about his cups very freely. At last, he took me by the hand, and desired I would remain with him; and he would give me my choice of which of his wives or daughters I liked best. I could not but return my friend hearty thanks for his obliging offer; which, however, I thought it not proper to accept.

RUSSIA, TARTARY, and CHINA. 525

Next day, I went to see the market where provisions were sold. It was a spacious oblong, spread with gravel, very neat and clean. The butchers had their shops in a shed, running quite round the place. I saw little beef, but a great deal of mutton. In the middle, was a great store of poultry, wild-fowl, and venison; but, what surprised me not a little, was, to find about a dozen of dead badgers exposed to sale. The Chinese, it seems, are very fond of these animals; which are accounted unclean in the other parts of the world. All the Chinese merchants have the art of exposing their goods to sale dressed up in the most advantageous manner; and, even in purchasing any trifling thing, whatever the case be that holds it, it is half the cost, and often exceeds it in value.

The 21st, being the day appointed for hunting with the emperor, at one of the clock in the morning, horses were brought to our lodgings, for the ambassador and those who attended him. We immediately mounted, and, after riding about six miles, to the south-west of the city, at break of day, we reached the gates of the park called Chayza; where we were received by an officer, and conducted, through the forest, to a summer-house, about a mile from the gate, in which the emperor had slept the preceeding night. As soon as we entered, the good old emperor, who had risen long before our arrival, sent one of his eunuchs to salute the ambassador, and ordered us tea and other victuals. Breakfast being over, the emperor, who was very fond of arms, sent to desire a sight of the ambassador's fowling-piece. He returned it, with several of his own to be shewn us. They had all match-locks. The Chinese are possessed with a notion, that flints, in their climate, acquire a moisture which hinders their firing. But, as far as I could perceive, the air had little effect upon our flints.

A signal was then given that the emperor was coming; upon which all the great men drew up in lines, from the bottom of the stairs to the road leading to
the

the forest, all on foot, dressed in their hunting-habits, the same with those used by the officers and cavalry of the army, when in field, and armed with bows and arrows. We had a proper place assigned us, and paid our respects to his majesty, who returned a gracious smile, with signs to follow him. He was seated, cross-legged, in an open machine, carried by four men, with long poles rested on their shoulders. Before him lay a fowling-piece, a bow, and sheaf of arrows. This has been his hunting equipage for some years, since he left off riding; but, in his youth, he went usually every summer, several days journey without the long wall, and carried along with him all the princes his sons, and many persons of distinction, to the number frequently of some thousands, in order to hunt in the woods and desarts; where he continued for the space of two or three months. Their provisions were restricted to bare necessities, and often to what they caught in the woods of Tartary. This piece of policy he practised chiefly with a view to harden the officers of his army, and prevent their falling into idleness and effeminacy among the Chinese; and, at the same time, to set a good example of the austerities he recommended, by living on the same hard fare he prescribed to others.

As soon as the emperor had passed, the company mounted and followed him, at some distance, till we came into the open forest, where all formed into a semicircle, in the centre of which was the emperor.

Our wings being extended, there were many hares started, which the company endeavoured to drive toward the emperor, who killed many of them with arrows as they passed; those he missed, he made a sign to some of the princes to pursue, who also killed several of them with arrows: but no other person was permitted to draw a bow or stir from the line. The same rules of hunting, I observed, are practised by the Mongalls.

From the open field, we continued our route westward, to a place among thickets, and tall reeds, where

where we sprung a number of pheasants, partridges, and quails. His majesty then laid aside his bow and arrows, and carried a hawk on his hand; which he flew as occasion offered. The hawks generally raked in the pheasants while flying; but, if they took the reeds or bushes, they soon caught them.

After proceeding about two or three miles farther into the forest, we came to a tall wood, where we found several sorts of deer. The young men went in and beat the woods, whilst the rest of the company remained without. We saw much game pass us, but no body drew a bow till the emperor had killed a stag, which he did very dexterously, with a broad-headed arrow; after which the princes had leave to kill several bucks; among which was one of that species that bears the musk, called Kaberdä in Siberia, of which I have formerly given a description. The Chinese musk is stronger, and therefore preferable to that from northern parts.

We had now been six hours on horseback, and, I reckon, had travelled about 15 English miles; but no end of the forest yet appeared. We turned short from this wood southward, till, coming to some marshes, overgrown with tall reeds, we roused a great many wild boars; but, as it was not the season for killing them, they all escaped. The hunting these fierce animals is reckoned the most dangerous of all kinds of sport, except the chase of lions and tigers. Every one endeavoured to avoid them, and several of them ran furiously through the thickest troops of horse. The emperor was so cautious as to have a company of men, armed with lances, to guard his machine.

After dinner, the emperor sent two of his chief eunuchs to compliment the ambassador; and inform him, that he intended to entertain him with the baiting of three tigers, which had been kept some time, cooped up in a strong grate-work, for that purpose. The hill, where the emperor's tent stood, was surrounded

rounded with several ranks of guards, armed with long spears. A guard, also, was placed before the ambassador's, and the rest of the tents, to secure the whole encampment from the fury of these fierce animals. The first was let out by a person mounted on a fleet horse, who opened the door of the cage by means of a rope tied to it. The tiger immediately left his cage, and seemed much pleased to find himself at liberty. The horseman rode off at full speed, while the tiger was rolling himself upon the grass. At last he rose, and growled, and walked about. The emperor fired twice at him with bullets, but the distance being considerable, missed him, though the pieces were well pointed. Upon which his majesty sent to the ambassador, to try his piece upon him; which being charged with a single ball, he walked toward the animal, accompanied by ten men, armed with spears, in case of accidents; till, being at a convenient distance, he took his aim, and killed him on the spot.

The second was let out in the same manner. The horseman, retiring a little, left the creature rolling on the grass, like the first. He then returned, and shot at him with a blunted arrow; which roused the animal to such a pitch, and made him pursue so closely, that the horseman narrowly escaped within the ranks; where the furious tiger, endeavouring to leap over the men's heads, was killed at the foot of the mount.

The third, as soon as he was set at liberty, ran directly toward the emperor's tent; and was, in like manner, killed with the spears. A man must be well mounted and armed, who hunts this kind of animals in the woods; where they must be much stronger and swifter than those we saw, which had been confined for many months, and whose limbs, by want of exercise, were become stiff and unwieldy: but, notwithstanding this disadvantage, the courage and nimbleness even of these animals was very surprising. I have seen four sorts of them, the tiger, panther, leopard,

pard, and lynx, which are all very fierce: but the first is the largest and strongest.

The emperor, in his youth, was very fond of hunting these creatures in the woods of Tartary; but, now, he confines himself within the limits of the forest, where there is game sufficient to gratify any sportsman.

The killing of the tigers finished the diversion of the day; after which we retired to our huts, where we were entertained with a plentiful supper, sent us by the emperor. After supper, an officer was sent from his majesty to the ambassador, who brought the tiger's skin he had shot; telling him, that, by the laws of hunting, he had a right to it.

Next morning the sport was resumed, and varied little from that of the preceding day.

The 23d, about eight of the clock in the morning, the master of the ceremonies waited on the ambassador, in order to conduct him into his majesty's presence, to receive his audience of leave. The emperor received him in a most friendly manner, in his bed-chamber. He repeated his assurances of the great friendship he entertained for his czarish majesty; and expressed great respect for the personal merit of the ambassador. After which the ambassador took leave; and we returned to our lodgings in the city.

The 24th, the ambassador was invited, by the president of the college of mathematics, to see the observatory; which is situated immediately within the east wall, and commands an extensive prospect. The building is not magnificent; but is furnished with a fine armillary sphere, globes, telescopes, an orrery in good order, and other mathematical instruments of the best European workmanship. This college was erected by the present emperor, who spares no cost to bring it to perfection; and the meanest of his subjects, who discover a genius for science, or any useful art, are sure to meet with due encouragement. He chiefly promoted this study by countenancing the Jesuits and

other missionaries; for I have been informed, that, before their arrival in this country, the inhabitants could scarcely calculate an eclipse. The Chinese, it is indeed pretended, understood astronomy previous to that period; but the knowledge of it was in a great measure lost, during the many fatal revolutions of the empire.

From the observatory we ascended, by a broad rising passage, to the top of the city-wall, where we saw about 15 horsemen riding their rounds; which, we were told, they performed day and night, at stated times. The wall is built of brick, and is about 25 or 30 feet high: having embrasures, and square towers, at equal distances; and a wide deep ditch, which may be filled with water at pleasure. On the top of the wall there is a pleasant walk, broad enough for 15 horsemen to ride a-breast. I suppose the whole is, perhaps, not composed of solid bricks, but the middle filled up with earth and rubbish.

The 26th, the ambassador went to the tribunal for foreign affairs, and received a letter from the emperor to his czarish majesty. On this occasion the president acquainted his excellency, that he must consider this letter as a singular mark of favour to his master, as their emperors were not in use to write letters of compliment to any prince; or, indeed, to write letters of any kind, except those which contained their orders to their subjects; and, that the emperor dispensed with so material a custom, only, to testify his respect for his czarish majesty. The original of this letter was in the Chinese language, and a copy of it in the Mongolian. It was folded up in a long roll, according to the custom in China, and wrapped in a piece of yellow silk, which was tied to a man's arm, and carried, in procession, before the ambassador. All persons on horseback, whom he met, dismounted, and stood till we had passed them. Such veneration do these people pay to every thing belonging to the emperor.

The

RUSSIA, TARTARY, and CHINA. 531

The same day, the ambassador had a visit from a young gentleman, a descendant of the famous Chinese philosopher Confucius; whose memory and works are greatly respected in China. From what I could learn of this eminent philosopher, he appears to have been a person of extraordinary parts, extensive knowledge, and exemplary virtue. On account of such rare qualities, his family is still honoured, and esteemed even by the emperor himself.

Before we leave China, I shall make a few general remarks on the people and country, drawn from the best information I could procure; and shall begin with the long wall.

The long, or endless wall, as it is commonly called, encompasses all the north and west parts of China. It was built, about 600 years ago, by one of the emperors, to prevent the frequent incursions of the Mongalls, and other western Tartars, who made a practice of assembling numerous troops of horse, and invading the country in different places. The Chinese frontiers were too extensive to be guarded against such bold and numerous enemies; who, after plundering and destroying a wealthy country, returned to their own, loaded with spoils. The Chinese, finding all precautions ineffectual to put a stop to the inroads of such barbarians, at last resolved to build this famous wall. It begins in the province of Leotong, at the bottom of the bay of Nankin; and proceeds a-crois rivers, and over the tops of the highest mountains, without interruption, keeping nearly along the circular ridge of barren rocks that surround the country to the north and west; and, after running southward about 1200 English miles, ends in impassable mountains and sandy deserts.

The foundation consists of large blocks of square stones laid in mortar; but the rest of the wall is built of brick. The whole is so strong, and well built, as to need almost no repair; and, in such a dry climate, may remain in this condition for many ages. Its

height and breadth are not equal in every place; nor, indeed, is it necessary they should. When carried over steep rocks, where no horse can pass, it is about 15 or 20 feet high, and broad in proportion; but, when running through a valley, or crossing a river, there you see a strong wall, about 30 feet high, with square towers, at the distance of a bow-shot from one another, and embrasures at equal distances. The top of the wall is flat, and paved with broad freestone; and where it rises over a rock, or any eminence, you ascend by a fine easy stone-stair.

The bridges, over rivers and torrents, are exceedingly neat, being both well contrived and executed. They have two stories of arches, one above another, to afford sufficient passage for the waters on sudden rains and floods.

This wall was begun and compleatly finished in the space of five years; every sixth man in China being obliged to work himself, or find another in his stead. It is reported, the labourers stood so close, for many miles distance, as to hand the materials from one to another. This I am the more inclined to believe, as the rugged rocks would prevent all use of carriages; nor could clay for making bricks or cement, of any kind, be found among them. This surprising piece of work, if not the greatest, may justly be reckoned among the wonders of the world. And the emperor, who planned and compleated it, deserves fame, as much superior to his who built the famous Egyptian pyramids, as a performance of real use excels a work of vanity.

Beside the main wall, there are several semicircular walls, which have the long wall for their diameter, at the places least fortified by nature, and at the open passes of the mountains. These are strongly built, of the same materials and architecture with the long wall, and are of considerable extent, sometimes on one side of the main wall and sometimes on the other. In these walls are strong gates, constantly defended

by a numerous guard. They are intended to prevent a surprise, and stop sudden irruptions of the enemy. Even these lesser bulwarks seem works of great expence and labour; but nothing in comparison with the long wall.

After the Chinese had finished their wall, they had respite for a considerable time, from the invasions of their enemies, reaping the fruits of their labour in peace and quietness. However, about 500 years ago, the western Tartars found means to get through the wall, and, with a powerful army of horse, entered the country, carrying terror along with them wherever they went. They at last became masters of the greatest part of China, and kept possession of it for many years, till the Chinese, exasperated at their tyranny, took advantage of their negligence, and drove them back, with disgrace, to their ancient habitations in the deserts. The Chinese now began to re-establish their former government, to rectify disorders, and repair desolations made by the Tartars. From this time they enjoyed long peace, till the fatal year 1640, when the Mantzur Tartars conquered the whole empire of China; which conquest they retain to this day; and, by their prudent management and mild government, seem in a fair way to keep it.

Kamhi, the present emperor, has about twenty sons; and, it is said, he intends the fourteenth for his successor.

After Kamhi had settled his affairs at home, the first step he took was to gain the western or Mongall Tartars to his friendship. The friendship of the western Tartars is of great importance to the emperor; for they not only supply Peking with provisions, the produce of their flocks; but, upon any emergency, can bring to his assistance 50,000 horse, on a short warning.

It may easily be imagined, that great armies and strict discipline are necessary to guard so extensive territories, and keep such a numerous people to their

duty. The number of soldiers, reported to be in the empire, is prodigious, and almost incredible. I am well informed that the single province and city of Pekin contain no less than 120,000 effective men, all well paid, cloathed, and armed.

Notwithstanding the vast revenues which are necessary for the support of the government, the duties on inland trade must be very easy; for I was told by a merchant, that he could live in the capital, and trade in what branches of business he pleased, for paying only one ounce of silver annually to the emperor. Such easy taxes show the great oeconomy and moderation of Kamhi, whose reign is called the reign of great peace and rest; in Chinese Tay-ping.

The Tartars call China Kitay, and the people Kiraytzi; but the Chinese call themselves Chum Quotigen, that is, the people of the middle region.

The empire of China is, in a manner, separated from all the rest of the world; situated in a fine and healthy climate, surrounded by the ocean to the east and south; by a chain of high rocks and barren mountains on the north and west, along which runs the famous wall as an additional defence. But what, in my opinion, is a greater security to the empire against invaders, than any thing yet mentioned, is the barren desert, stretching for several hundred miles westward, where none but Tartars can subsist, and which scarce any regular army can pass. The seas, to the south and east, are, indeed, open; and China might be attacked on that side; but, I am persuaded, no prince will think it proper to disturb his own repose, and that of such a powerful people, inclined to peace with all their neighbours; and satisfied, as they seem, with their own dominions.

What part of China I saw is mostly plain, interspersed with hills and rising grounds. The whole is pleasant and well cultivated, producing wheat and other grain, together with abundance of cattle and poultry. Beside the necessaries, the Chinese have

also many of the superfluities of life; particularly, fine fruits, of various kinds, too tedious to mention. They have likewise mines of gold, silver, copper, lead, and iron. They set a greater value on silver, in proportion to gold, than the Europeans do; so that the gold is exported from thence to good advantage.

In China are many navigable rivers, and canals, cut to great distances, for the convenience of water-carriage. The merchants are immensely rich by their inland and foreign trade, which they carry on, to great extent, with the Russians and Tartars; beside the vast sums of money they receive annually from the Europeans, in exchange for tea, China-ware, and other merchandize. The trade also to Japan, and the neighbouring islands, is very considerable. What is most remarkable in their payments, is, that they receive only dollars, crown and half-crown pieces; undervaluing smaller coins, of equal weight and standard, though they melt all down directly into bars of different sizes.

Tea is universally used, at all times, and by persons of all ranks. Both the green and bohea grow on the same tree, or rather shrub, called by the Chinese tzay. The green tea is called tzin tzay, and the bohea ouy tzay. When the leaves are gathered, at the proper season, they are put into large kettles, and dried over a gentle fire; which makes them crumple up, and prevents their crumbling to dust; which they would infallibly do, without this precaution.

What is designed for bohea, is mixed, in drying, with the juice of a certain plant, which gives it the colour and flavour, and qualifies that sharpness, which, in constant drinking, is hurtful to some tender constitutions. The cultivating, gathering, dressing, and packing of this useful plant, must employ a great number of hands; and particularly of old and young people, who would be unfit for harder labour.

At Pekin, the price of the best tea, either green or bohea, is half an ounce of silver the Chinese

pound; which is equal to what it would be at two shillings a pound in England. And allowing the freight and duties to be high, yet the profits seem somewhat extravagant. I shall only add, on this subject, that the tea, commonly sold at Peking, is preferable in quality, to what is imported to Europe from Canton; and, that the Chinese drink it without sugar, though sugar is a produce of the country, and consequently very cheap.

Several of the Chinese manufactures are brought to great perfection; especially that of weaving silk, damasks, and other stuffs; which are partly worn by the natives, and partly exported. Silks are the common dress, of the better sort of people, of both sexes; and coarse cotton cloth that of the lower class. They use almost no woollen cloths; because, they say, in their climate they gather too much dust. They have great abundance of raw silk. They make no muslins, nor fine chints; neither are these much used.

The Chinese, it is well known, are excellent performers in several mechanic arts; particularly, as potters, dyers, japanners, joiners, and paper-makers. In the article of paper making they excel even the Europeans. Their workmanship in metals is but clumsy; excepting only founding, at which they are very expert. The arts of statuary, sculpture, and painting, have made but small progress among them. They have excellent water colours of all sorts, but paint not in oil. The chief study of their painters seems to be landscape-painting; and I have seen some of their performances in this way very natural. They have many quarries of fine marble, of different colours; but not so much as a single statue is to be seen in the emperor's garden. The making of clocks and watches was lately introduced, under the protection of the present emperor; who, at his leisure hours, amuses himself with whatever is curious either in art or nature.

The

RUSSIA, TARTARY, and CHINA. 537

The Chinese are a civilized and hospitable people ; complaisant to strangers, and to one another ; very regular in their manners and behaviour, and respectful to their superiors ; but, above all, their regard for their parents, and decent treatment of their women of all ranks ought to be imitated, and deserve great praise. These good qualities are a natural consequence of the sobriety, and uniformity of life, to which they have been long accustomed.

The general regularity, and decency of manners, among the Chinese, is obvious to all who see and observe them with the least attention. And, as they are singular, in many things, beyond most other nations ; they are so, likewise, in this point of polity, which I cannot omit taking notice of in my transient remarks.

It may easily be imagined, that, in so populous a city, there must be many idle persons of both sexes ; though, I believe, fewer than in most other cities of the world, even in those of much less extent than that of Pekin. In order to prevent all disorderly practices, as much as possible, the government have thought fit to permit, or connive at, certain places, in the suburbs, for the reception and entertainment of prostitutes, who are maintained by the landlords of the houses in which they dwell ; but not allowed to straggle abroad. I have been informed, that these ladies of pleasure have all separate apartments, with the price of each lady ; describing, at the same time, her beauties and qualities, written, over the door of her apartment, in fair legible characters : this price is paid directly by the gallant ; by which means, these affairs are conducted without noise in the houses, or disturbances in the neighbourhood. Noisy brawls are very seldom, hardly ever, known at Pekin ; those who are found offending, in this way, undergo very severe penalties. It is likewise to be observed, that these houses are calculated for the meaner sort of people only ; so that any person, who hath the least regard

gard to his credit or reputation, carefully avoids being seen in them.

I must, however, take notice of one shocking and unnatural practice; which appears more extraordinary in a country so well regulated and governed as China. I mean, that of exposing so many new-born infants in the streets. This, indeed, is only done by the poor, who have more wives than they can maintain. To prevent the death of these children, there are public hospitals appointed for their reception, and people sent out through the streets, every morning, to pick up, and carry thither, such children as they find exposed. The missionaries also send out people to take up such as have been neglected, who are carried to a private hospital, maintained at their charge, and educated in the Christian religion. And of such persons do the greatest part of the Chinese Christians consist.

The Chinese ladies are very cleanly, and modest in their dress. Their eyes are black, and so little, that, when they laugh, you can scarce see them. Their hair is black as jet, and neatly tied up, in a knot, on the crown of the head, adorned with artificial flowers of their own making; which are very becoming. The better sort, who are seldom exposed to the air, have good complexions. Those who are inclined to the olive, take care to add a touch of white and red paint, which they apply very nicely.

The ladies of distinction are seldom permitted to stir abroad, except to visit their nearest relations; and, on these occasions, they are always carried in close chairs, and attended by their servants. The women of all ranks stay pretty much at home. The smallness of their feet, which renders them unable to walk to any considerable distance, makes their confinement less disagreeable. As soon as a girl comes into the world, they bind her tender feet with tight bandages, which are renewed as occasion requires, to prevent their growing. This custom prevails universally,

sally, the Tartar ladies, residing in China, only excepted, who appear to have no inclination to conform to this fashion. The Chinese women never pare their nails; but suffer them to grow to the full length. This proves no impediment in embroidery, and other needle work, in which they are constantly employed. These they finish with extraordinary neatness, as fully appears from some specimens of them brought to Europe.

The Chinese deserve great praise for their patience in finishing, compleatly, every thing they undertake. And, what is still a greater recommendation, their labours are not the effect of whim or caprice, but calculated to serve some useful purpose. The public works, about the city of Pekin, are instances of these observations. The streets, in particular, are the finest in the world. They are spacious, neat, and straight. The canals which supply the city with water, have, at proper distances, commodious stone-bridges over them; and these canals are not only built with freestone, on the sides, but the bottoms of them paved with broad cut stones in the neatest manner imaginable. There are but few springs of soft water in Pekin; and the water, in general, though a little brackish, is by no means unwholesome.

The Chinese are generally of a middle size, and slender make; but very active. They are honest, and observe the strictest honour and justice in their dealings. It must, however, be acknowledged, that not a few of them are much addicted to knavery, and well skilled in the arts of cheating. They have, indeed, found many Europeans as great proficient in that art as themselves. And if you once cheat them, they are sure to retaliate on the first opportunity. *

As to the religion of the Chinese, I cannot pretend to give a distinct account of it. According to the

* This perhaps may in some measure account for the bad character the Chinese have obtained at Canton. See Anson's voyage, vol. 3. p. 507.

best information I could procure, they are divided into several sects; among which, that of the theists is the most rational and respectable. They worship one God, whom they call Tien, the Heaven, or the highest Lord, and pay no religious homage to the images of their countrymen. This sect has subsisted for many ages longer than Christianity, and is still most in vogue; being embraced by the emperor himself, and most of the grandees, and men of learning. The common people are generally idolaters. The few Jews and Mahometans, residing here, are supposed to have entered China about 6 or 700 years ago, in company with the western Tartars. There is a very inconsiderable sect, called Cross-worshippers. They worship the holy cross; but have lost all other marks of Christianity; which makes it probable the gospel was preached in this country before the arrival of the missionaries; but by whom is uncertain. The Christians, at present, are computed to amount to 100,000 of both sexes. I have been told the Chinese have also some atheists among them.

I had several opportunities of talking with their physicians. They generally prepare, and administer their own prescriptions, and are very little acquainted with the medicinal system practised in Europe. As they have but few chymical preparations, their chief study is the virtues of plants, which they apply on all occasions, and often with success. They feel the patient's pulse for four or five minutes, and very seldom let blood, even in high fevers. They compare a fever to a boiling pot, and chuse rather to take the fire from it than diminish the quantity of liquor it contains, which would only make it boil the faster. Bathing and cupping are much practised; and they even apply fire in some cases, particularly for pains in the joints, and gouty disorders. On these occasions they apply a lighted match, composed of the downy substance that grows on mugwort, to the part affected; which

RUSSIA, TARTARY, and CHINA. 541

which, making a scar, either entirely removes or considerably mitigates the pain.

I cannot but take notice, on this occasion, of a famous plant, called gingsing, which grows in the province of Leotong. The root of this plant is so much esteemed for its physical virtues, that it is gathered by the people, appointed by the emperor, for this purpose only; and is valued at the rate of about 25 pounds sterling the pound weight. It is so rare, that the emperor sent two pounds of it only in a present to his czarish majesty. There are two sorts of it; one looks as if candied; the other like small parsley roots, and has something of the same taste. They slice down or pound it; and, after infusion and slight boiling, give it to the patient. I could never learn from their physicians, what specific qualities this plant possessed, only that it was of universal use. I have heard many stories of strange cures performed by it; that persons, seemingly dead, have, by its means, been restored to health. I believe, indeed, it may be a good restorative plant; but, if it really has any extraordinary virtues, I could never discover them, though I have made many experiments on it, at different times.

The great men in China follow the example of the western Asiatics, in keeping eunuchs to attend them; who are their counsellors, and chief confidants, on all occasions. Their business is to take care of the women; and, being in a manner detached from the world, they are much respected. Castrating is a trade in China; and so skilful and dexterous are the performers, that few die under their hands. I knew a man, who, being reduced to low circumstances, sold himself to be made an eunuch, after he was 30 years of age.

The language of the Chinese is composed chiefly of monosyllables, and seems to be easily acquired; at least as much of it as is sufficient for conversation. The difficulty of learning their letters, or rather
marks

LL's JOURNEY through

words, cannot be so great as is commonly esteemed; for you can scarcely meet a common writer who cannot read and write what belongs to his calling. It requires, indeed, much labour, and considerable abilities, to acquire the character of a learned man in China.

The people of Indostan have little or no correspondence with China; being separated from it by impassable mountains and barren deserts. They call China by the name of Kitat; and the emperor, Amola-Chan.

March 2d, we sent off our heavy baggage, early in the morning; and, about noon, left the fine city of Pekin, accompanied by several Chinese gentlemen, who were to return with Mr. de Lange, whom his czarish majesty had appointed to remain, as his agent, at the court of Pekin.

The 4th, Mr. de Lange and our friends returned to the city, and we continued our journey. I have already mentioned most of the remarkable towns through which we passed; and, as little happened on the road worth notice, I shall only observe, that we were entertained, by the governors, in the same hospitable manner as before.

I may here observe, that geographers generally agree, that a line drawn from the place where the river Tanais, now called Don, discharges itself into the sea of Asoph, or the Black Sea, to the mouth of the Oby, is the proper boundary betwixt Europe and Asia.

The 20th, early in the morning, we shoved off from the shore, and made the best of our way up the Irtysh.

That vast extent of eastern continent called Siberia, is bounded by Russia to the west; by Great Tartary to the south; on the east and north by the respective oceans; its circumference is not easy to ascertain. Foreigners commonly are terrified at the very name of Siberia, or Siber as it is sometimes called; but, from what I have

I have said concerning it, I presume it will be granted, that it is by no means so bad as is generally imagined. On the contrary, the country is really excellent, and abounds with all things necessary for the use of man and beast. There is no want of any thing, but people to cultivate a fruitful soil, well watered by many of the noblest rivers in the world; and these stored with variety of such fine fish, as are seldom found in other countries. As to fine woods, furnished with all sorts of game and wild fowl, no country can exceed it.

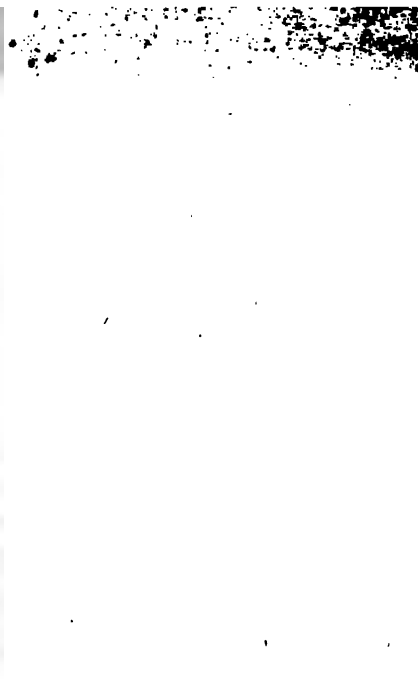
Considering the extent of this country, and the many advantages it possesses, I cannot help being of opinion, that it is sufficient to contain all the nations in Europe; where they might enjoy a more comfortable life than many of them do at present. For my part, I think, that, had a person his liberty and a few friends, there are few places where he could spend life more agreeably than in some parts of Siberia.

Toward the north, indeed, the winter is long, and extremely cold. There are also many dreary wastes, and deep woods, terminated only by great rivers, or the ocean; but these I would leave to the present inhabitants, the honest Osteaks, and Tonguses, and others like them; where, free from ambition and avarice, they spend their lives in peace and tranquillity. I am even persuaded, that these poor people would not change their situation, and manner of life, for the finest climate, and all the riches of the east; for I have often heard them say, that God, who had placed them in this country, knew what was best for them, and they were satisfied with their lot.

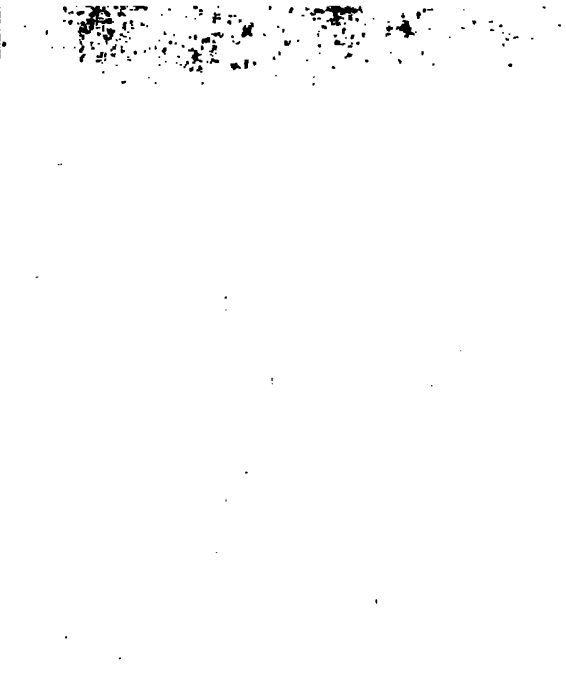
BOOKS printed for, and sold by, J. KNOX, near
Southampton-street, in the Strand.

1. Adventures of Roderic Random, 2 vols. 12mo.
2. Boyer's French and English Dictionary, 4to.
3. ————— Ditto, 8vo.
4. ————— Telemachus, 2 vols. 12mo.
5. Brown's (Thomas) Works, 4 vols. 12mo.
6. Barrow's Collection of Voyages, 3 vols. 12mo.
7. Cruden's Concordance to the Bible, 4to.
8. Cole's Latin and English Dictionary, 8vo.
9. Davidfon's Virgil, 2 vols. 8vo.
10. Drelincourt on Death, 8vo.
11. Gordon's Geographical Grammar, 8vo.
12. Grotius on War and Peace, folio.
13. Heister's Surgery, 4to.
14. Hervey's Meditations, 2 vols. 8vo.
15. Johnson's Dictionary, 2 vols. folio.
16. Jacob's Law Dictionary, folio.
17. Kennet's Roman Antiquities, 8vo.
18. Middleton's Life of Cicero, 3 vols. 8vo.
19. Martin's Gazetteer, 12mo.
20. Matrimony, a Novel, 2 vols. 12mo.
21. Ovidii Metam. Delphini, 8vo.
22. Postlethwayte's Dictionary, 2 vols. folio.
23. Puffendorf's Law of Nature and Nations, folio.
24. Peregrine Pickle, 4 vols. 12mo.
25. Pamela, 4 vols. 12mo.
26. Patoun's Navigation, 8vo.
27. Rowland's Antiquities of the Isle of Anglesey, 4to.
28. Sherlock on Death, Judgment, Future State, and Providence, 8vo.
29. Smoller's Don Quixote, 4 vols. 12mo.
30. ————— Gill Blas, 4 vols. 12mo.
31. Temple's Works, 4 vols. 8vo.











[illegible][illegible][illegible]

...

...

...

...

...

...

...

...

...

...

...

...

